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VOLUME XIV
NUMBER SIX

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THE PASTOR SAYS

By John Andrew Holmes

When the minister smiles it may merely signify that he is on duty.

* * *

The dictator sits pretty on top of the world telling everybody else where to get off.

* * *

A newspaper says, "Washington is America's center of gravity," but obviously "gravity" should read "gravy."

* * *

Once when the minister preached the congregation said "Amen," but nowadays its response is "Oh, yeah?"

* * *

The Prince of Peace will hardly come again while he is still liable to be welcomed with a military salute.

* * *

We devote our Lord's birthday to taking thought for our bodies what we shall eat and the anniversary of his resurrection to wherewithal we shall be clothed.

* * *

When the congregation goes to sleep it may be time to awaken the janitor.

* * *

The community that produces criminals deserves stiff punishment.

* * *

The old idea of education was Mark Hopkins at one end of the rod and his pupil at the other.

* * *

Q. Is a young woman justified in giving up her job to get married?

A. It depends on how much she yearns.

* * *

The early bird gets a good free seat and holds several others for her late bird friends.

* * *

Better be big as a loser than small as a winner.

* * *

Many a man with a \$12 hat has little in the hat but the \$12.

* * *

In the philosopher the tongue is attached to the brain; in the after-dinner speaker to the stomach; in the lover to the heart; in the slanderer to the spleen; in the extempore orator to the lungs; but some tongues are attached to nothing at either end, which renders them unmanageable.

* * *

It is a good sign when a preacher lives as if he had convinced himself.

* * *

One of the men every man is, is the man he thinks he is, and that should be respected.

* * *

When a sermon falls dead in the pulpit the trouble usually is with its heart.

* * *

Early to bed and early to rise makes a man as wealthy as the farmer.

* * *

Perhaps the instrument surgeons use most of all in operations is the cash register.

* * *

Though the dead are said to have passed over to the silent majority, the living really remain with the deaf minority.

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THE EDITOR'S DRAWER



War Orders Help American Industry

A headline in the afternoon paper adds further strength to the argument of my editorial "Step by Step Into War." For across four columns it screams:

"WAR ORDERS CHASE BUSINESS BLUES"

This means that shops will start running again. It means that men will go to work. It means that children in our city will be fed. It means that ministers will have more dollars in the pay envelopes. It means better subscription and advertising return for *Church Management*. It may mean a new bit of art in the church chancel. It means automobiles, shows and good times. There are war orders and every one is happy.

That is every one is happy except, perhaps, the dying soldiers in the battle zones. Every one is happy except, perhaps, the mothers and little children who live in warring countries.

And there is one other. The great eyes of our Master who loves and watches over all humanity must be filled with tears in these days when a Christian nation rejoices that war orders give it prosperity.

William H. Leach.



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THE COST OF WAR

The war budget of the United States would build 50,000 hospitals, costing \$200,000 each, and this is eight times as many hospitals as we already have.

If every church in the United States were to be destroyed, the war budget would rebuild them all—with a balance sufficient to pay the current expenses of all the churches for ten years.

The last war cost 30,000,000 lives and in round numbers, \$387,000,000,000.

With the above amount, according to Nicholas Murray Butler, we could have built a \$2,600 house with \$965 of furniture, and placed it on five acres of land worth \$95 an acre for every family in the United States, Canada, Australia, England, Wales, Ireland, Scotland, France, Belgium, Germany and Russia.

There would have been enough left over after the above transaction to give to every city of 20,000 inhabitants and over in all these countries a \$4,833,000 library and a \$9,666,000 university.

Out of the balance we could have set aside a sum at 5% interest which would have paid for all time a \$965 yearly salary for 125,000 teachers and 125,000 nurses.

After having done all this we could still have bought up all France and Belgium, and everything they possessed in 1914, every home, factory, church, railway and street car.

EARNESTNESS

Earnestness—see what it has achieved in every field of human endeavor in all ages of the world. It is the "Let there be" of human creation and conquest. Its magic crept into the hands of Phidias, and lo! the peerless statue of Zeus; into the speech of Homer, and lo; the super-Miltonic grandeur of the Iliad; into the heart of Ptolemy Philopater, and lo! a ship requiring four thousand sailors; into the plans of Tyre's proud merchants, and lo! Africa was circumnavigated centuries before Christ; into the ambition of Nebuchadnezzar, and lo! Babylon outshines London or Paris; into the ministry of Paul and the leadership of Moses, and lo! one becomes the mentor of Felix and the other the tormentor of Pharaoh; into the hearts of small tribes like the Swiss and Hebrews, and lo; the first scatter the victory-flushed forces of proud Bergundy, and the second rout the countless hosts of Sisera. Earnestness cast a prophetic eye over unknown seas to a new world, the priceless El Dorado of liberty and progress. The master-spirit of heroism and the martyr-spirit of self-sacrifice are in earnestness. It holds you to the principal thing, preserves your powers from vagrant diffusion and wanton dissipation, counts kingly character and conquering conduct the crown of life, vindicates faith in God, and liberates love for man.

Emil M. Martinson.

DO IT NOW

I expect to pass through this world but once. Any good thing, therefore, that I can do or any kindness I can show to any fellow human being let me do it now. Let me not defer nor neglect it, for I shall not pass this way again.

Stephen Grellet.

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Outdoor Recreational Program

By H. L. Williams

DOES your program include out-of-door activities? If not you are losing a valuable means of building fellowship and character. There is health and happiness in the out-of-doors of summer time. There is not cost for heat and light. Nature furnishes the setting. The school needs to provide but the leadership.

Here are some suggestions which will help you shape a program.

Shuffleboard has been a growing popular game with many churches during the past few years. It requires little equipment and that is inexpensive. A good set of pucks and cues can be purchased for a few dollars (complete for four people). Inside all that is needed is a smooth floor. If it is to be played out-of-doors it will be necessary to construct a court.

This court can be constructed of either wood or concrete. Perhaps the easiest way is to have a group come together for a half day and construct a concrete court. First, excavate the ground for about five inches. Then lay a bed of gravel concrete in this which comes nearly to the surface. Surface it with a smooth coat of cement. When it hardens it can be marked out and it is ready for play. If there is no money to buy the cues and pucks it is quite possible that a men's class will be glad to make them. It is not difficult. Many churches are using home-made sets. Once the court and set is complete you have provided recreation for many happy summer hours.

Mountain Climbing

The Washington Park Community Church of Denver, Colorado, made a survey of the activities of its Sunday school groups. It found that there were many good gymnasias within reach. Fine summer school opportunities were offered by other groups. And it also discovered that mountain climbing was of interest to its members. This activity did not have any recognized leadership. Many of the people were objecting to the Sunday climbs. So the church decided that this would be a splendid outdoor enterprise.

Now it has its own mountain club of over one hundred members. There are no dues and the expenses, which are very light, are divided among the climbers. Last summer seven peaks were climbed, five of them being between thirteen and fourteen thousand feet high. The work has been success-

ful that it is being carried into the winter months. When young people are home from college the group is especially active.

Church Summer Camp

A few weeks ago I visited the German Evangelical Protestant Church of McKeesport, Pennsylvania. This church has recently started a rather unique out-of-door program. One of its old members gave it a piece of wild land near the edge of the city. Under the direction of competent leaders the boys of the Sunday School cleaned the land and planted shrubs. The men built a camp satisfactory for housing groups of from ten to twenty.

One class of boys built open air ovens for cooking. Stoves were erected at the steep mountain side. Little by little it has been reconstructed until it has become a beauty spot. It will be used as an objective for church groups in the outing program. But more than this it will be used to teach conservation and beauty. The entire city of McKeesport is interested in it because of the influence it will have on further civic parks and other projects of similar nature.

Here are just a few suggestions. There are, of course, many ways in which churches can take advantage of the great out-of-doors to build up their organizations.

LENTEN TIME IS GIFT TIME

The First Presbyterian Church, Mendota, Illinois, of which John W. Goodpasture is the minister, has found that the Lenten season opens the hearts and purses and encourages the members to contribute items needed in the church. At the beginning of the season last year the church publications and announcements stressed "giving something to the church rather than giving up something. A list of items needed was published. These covered a wide range. The response was immediate.

Two families joined together to provide the needed electric sweeper. Other gifts included new hymnals, Wayside pulpit, silk Bible marker, pictures for the primary room, choir vestments, electric lamp for ladies' parlor, kitchen utensils, door mats, brooms, curtains and similar gifts.

The spirit of giving did not die with Easter. Later in the year more gifts came as the result of the effort. These included a new floor for the Sunday school auditorium and the classrooms. New chancel furniture has been promised for the coming Lenten weeks.

Proper recognition was given the donors and they were made to feel that they had added to the wealth of the church.

"Give something" is a good slogan to supplant "Give up something."

CHURCH MANAGEMENT

AND RECORD OF CHRISTIAN WORK

Edited by WILLIAM H. LEACH

VOLUME XIV

NUMBER 6

MARCH, 1938

What Are the Minister's Best Years?

By William H. Leach

"GIVE US YOUTH," cry the churches. "We want you men whose idealism is untarnished and whose enthusiasm is contagious. We want young men who can lead our boys and girls, for the youth of today makes the men and women of tomorrow. Give us youth."

Yet the minister's best years are not those of youth. Neither his pastoral counselling or his pulpit leadership can reach their most productive periods in youth. A ripening, a maturing, a mellowing is needed before the minister can come to his best years.

Despite of the voices of youth leaders maturity has its problems. Life has always been difficult for the average person. It is difficult today. The derelicts of the depression are found in the ranks of maturity. Incidentally the breakdown in church attendance of the past decade can be traced to a rebellion against an uninspiring church. A youth is seldom competent to help the problems of maturity. It requires the experience that only years can bring.

Perhaps you have observed, as has this writer, how the sermons of distinguished youth leaders break, fall down when they are addressed to an audience of older persons.

"It's a wonderful speech, but it is too bad the boy doesn't know what it's all about," said a friend to me as we came away from a youth meeting.

This is not written to disparage youth. It is intended to be an analysis. The best preaching to youth consists of "You can do it type." "The world for Christ in this generation" is a typical rallying cry for Christian youth. It is difficult to get maturity to cheer such a slogan for it knows that it isn't going to be done.

The best preaching to youth consists of inspiration to great ambitions of service; the best preaching to maturity is that which makes life, as it is, both understandable and endurable. The life of the mature person is pretty well set for years to come. The man knows that he is not going to be president or governor; he usually knows where he is going to live, what income he is going to have, and how often he is going to mow the lawn. He is reconciled to the fact that he will not cut a great swath in life but he needs help to adjust him to the task of shoveling coal into the furnace and cleaning snow from the side walk. Life increasingly becomes a monotonous and humdrum thing, it is

the task of the preacher to make it, at least, understandable.

The minister needs years of experience upon his own shoulders before he can do this. Assuming that one keeps the educational viewpoint and does not develop a complex for self pity the years of the minister should increase in productiveness through the era of his maturity. Even failing human energy should not destroy this. The man of experience learns how to best conserve his energy to make it go far in productiveness.

Do not read in this any excuse for ministers who have allowed the minds to grow flabby as their waist lines have expanded. No honest preacher wishes to appeal for a hearing simply on the ground that he has been ordained. But I believe that it is a psychological and educational fact that clergyment of mature years can give the best leadership and do the most productive work in the parish. I have known of some marvelous work being done by men who, after retirement, have taken small churches in an effort to help them. The experience of these men has made it possible for them to appreciate the problems of the churches and to plan programs of advance for them which made progress.

"Your reasoning would imply that the older a man is, the more valuable he might be to a church," a critic will say.

No, I am not saying just that. I am saying that up to a point where a man's physical and mental incapacity weakens his work, he does grow more valuable with the years. A man at sixty, providing he is both mentally and physically qualified to do the work, will be a more productive minister than a youth at 25.

Also, bear in mind that this argument is quite aside from the social and economic one for an early retirement of ministers. This is dictated by social conditions much larger than the individual church or preacher. I am writing to point out the absurdity of the philosophy of many churches which think that they should not call a minister who has passed the year of forty-five. If he is the right kind of minister, if he has kept mentally alert and spiritually responsive he will give his best years of service beyond that time.

These should be the minister's best years.

(Editorials continued on page 354)

Church and State Around the World

By O. A. Pendleton, Jr.*

This is one of the factual articles we like to use. The reading helps the minister to size up the world situation, refresh his information on names and social changes.



For one to discuss the current problem of church and state within the confines of such a short article when last July 1,000 world delegates spent 12 days wrestling with this general topic would be sheer folly. A brief background may, however, be sketched to serve as a stimulus for further study. *The Christian Century* early this year declared that the question of the place of the church in society is the "major issue now confronting Western civilization." Two reasons are given for this issue: first, the rise of the totalitarian state, and second, general dissatisfaction with the denominational system of Protestantism. The present article will be confined to the first reason.

What is a totalitarian state? Paul Douglass defines it in his *God Among the Germans* as "a planned arrangement of all the resources and energies of the folk within the realm of the national state according to the principle that nothing can be allowed to exist within the state which does not promote the interests of the whole. It means, to use the words of Dr. Goebbels, that 'in the future there can be only one party, one conviction, one folk. All other strengths must be subordinated to this state or recklessly be cleared aside.'"

Such a form of government we see preeminently in Germany. Italy has held this concept longer though it has not applied it so thoroughly. Mexico is developing it. Turkey has been totalitarian for some time. Japan seems swinging in this direction. Portugal along with several Balkan and South American nations is accepting this philosophy of the state. Even the United States, under the New Deal, has developed many totalitarian principles.

Germany

Since the year 1933 the religious persecution of the German church has been growing apace. The trouble began in May of that year when the church-

men agreed to Hitler's suggestion of forming a union of the evangelical churches under one Reichbishop. To this office the church elected one of their greatly trusted pastors, von Bodelschwingh. This choice, however, was not favorable to the radical wing, known as the German Christians, who forced him to resign. In September Hitler appointed his personal friend, Muller, as Reichbishop. Muller immediately became dictator and autocrat of the German church. He made several unconstitutional laws, one of them disbanding the Evangelical youth organization. So high-handed were his methods that he alienated his own supporters. His opponents organized themselves into the Pastors' Emergency League, led by Niemoller, pastor of a fashionable suburban Berlin church. Niemoller, a former member of the Nazi party, fearlessly raised his voice against the state's religious decrees. In June a new law announced that no special offerings were to be taken in the church. Niemoller declared from his pulpit that such a law could not be obeyed and called for an offering therewith. He was arrested, imprisoned, and is still, at the time of the present writing, being held for trial. He has been called the leader of the only effective opposition to dictators.

Many pastors have been sent to concentration camps; many more deposed from their churches. In March, 1935, 700 pastors were arrested for reading in their pulpits a proclamation against modern pagans. In June, 1937, every member of the Governing Council of the Prussian Confessional church who could be found, was arrested.

Muller was forced by increased opposition to take a back seat, and the man now to take the front seat was pastor Kerl, who was appointed Minister for Church Affairs. Kerl declared that he must approve all objects of charity of the church, that he must supervise the administration of all church funds and that no special offerings were to be taken up, in this way depriving theological seminaries of all support. The church funds in Bavaria have begun a progressive reduction and it is feared that within

three years' time all church financial aid will be cut off.

The Roman Catholic church too has been having trouble with the state. Although a Concordat was signed with the Pope in 1933 this has been repeatedly broken by Hitler.

Hitler personally is uncommitted on the church problem. His philosophy, however, calls for a unified German church working in perfect harmony with the ideal of the state. To his subordinates he has given almost complete reins in spreading their opinions. Alfred Rosenberg has been given the office of supplying advice to the German Faith Movement, an organization of neo-pagans. Streicher, as chief Jew-baiter of the party and editor of *der Stuermer*, is unrestrained in his anti-semitic denunciations. In 1935 a calendar appeared for German farmers in which all Christian names were in heathenish garb. Good Friday was called Silent Friday "in memory of the 4,500 Saxons brutally murdered by Charlemagne." A modern version of the Psalms translates from the 87th Psalm: "The Lord loveth the height of Germany more than all the dwellings abroad. The Lord loveth the yew tree of the Odenwald and the oak of the Baltic." One publication explains the Sermon on the Mount as a "series of confused maxims designed to upset the minds of the people."

Rosenberg has outlined for all Nazis a "religion of blood," that is, a belief in the superiority of the Nordic blood or race. In order best to express the German soul, it is necessary, he holds, to go back to the beliefs and customs of the Norsemen and the succeeding Germans of the medieval age. Germans should revere Thor and Siegfried rather than old Jewish gods and patriarchs. He rejects the Old Testament and asserts the New Testament to have been corrupted by Jews, especially by the "rabbi Paul." Consequently he limits "positive Christianity" to a few arbitrarily chosen New Testament passages.

The modern persecution of the Jew reaches back to about 1873 when the first anti-semitic book was written. This hatred of the Jew was taken up by Hitler who had some unpleasant experience with them in 1920. In order to unite the people behind him, Hitler placed all the blame of losing the World War on the Jew. The Jew had corrupted the German race, weakening

*Pastor, North Baptist Church, Jersey City, New Jersey.

it, and causing it to lose the war. Hence, Germany must be purged of the Jew.

The neo-paganism advocated by Rosenberg reached back over a hundred years into German history. Early in the 19th century various advocates of "Nordic race superiority" arose. With the turn of the century such groups as the German Youth Movement, Neo-Mysticism and Neo-Lutheranism came into being. The signing of the humiliating Versailles Treaty, however, brought these movements into blossom. General and Frau Ludendorff formed the Tannenberg Federation on the doctrine that the Jew had poisoned the German race and caused defeat of the army. This federation, in attempting to purify the race, expressed itself in all manner of pagan rites, including sacrificing a horse to the god Thor.

To what extent was the church of Germany to blame for this persecution and decline of spiritual fervor? Statistics reveal much. From 1900 to 1914, the church lost to the atheists and pagans from 3,000 to 20,000 members annually. In 1919, almost a quarter million church members joined the Free-thinkers. By 1925, 1,400,000 Germans were registered as having no church affiliation. Furthermore, three-fourths to nine-tenths of the rest of the people were completely indifferent to church claims. This great falling off in numbers was due to the people's awakening to the fact that the church was largely form and pretention, that it was only concerned in saving the old monarchy and itself, that it coddled the noble and wealthy and opposed all social reforms, that it was more interested in preserving its forms and hierarchy than in aiding the downtrodden and oppressed. To say the least, the church was ineffective and unsatisfying. It had forgotten its mission.

Russia

The church-state problem in the Soviet Republic, being of a longer duration than elsewhere, is more familiar to everyone. The Greek Orthodox Church under the monarchy was perhaps the closest union of church and state ever developed. Czars listened to the dictates of Patriarchs and in several incidents the Patriarch became the Czar. Consequently the priests, knowing full well on which side their bread was buttered and sugared, were staunch supporters of the monarchy. Here was an example of an utterly corrupt church. Two illustrations serve to prove the rottenness of this institution. In January, 1905, the peasants around St. Petersburg assembled in front of the Czar's palace beseeching him as their Lord and friend to relieve



their sufferings. The Czar's answer was to release his troops upon them, killing hundreds of the peaceful, defenseless peasants. Instead of a tirade from the church condemning this dastardly deed, the priests commended the ruler for his wisdom in handling his unruly subjects. The climax, however, appears in the person of Rasputin—an ignorant village charlatan and priest who, winning the confidence of the Czarina, used his power to perform all sorts of vile tricks. Again the church refused to condemn him.

Hence, when the Revolution came and the church opposed it with all its wealth and vigor, the finally victorious Reds turned against it in vengeance. In January, 1918, the church was declared separated from the state and so cut off from all funds. In 1929, every social activity of the church was prohibited and only anti-religious propaganda was permitted. Huge taxes were imposed upon the churches in an effort to close them. Priests were hounded and driven into exile on almost any pretense. They were denied citizenship and the right to earn a decent living. A thorough system of atheistic propaganda was introduced in schools and all publications.

What is the status of religion today in Russia? A total of 7,000,000 persons are in confinement; one-half of these, it is estimated, because of religious convictions. Persecution, however, seems to be on the decline. The Union of Militant Atheists dropped from 5,000,000 members in 1933 to 2,000,000 in 1937. The president of this organization says 50 per cent of the youth of Russia are Christian, but the Roman Catholics estimate only 12 per cent of the young women and 1 per cent of the young men believe in God.

The new constitution of the Soviet Republic allows much more religious freedom. There is a religious revival now going on. Protestant churches are attracting the people two hours before the service begins. At the close of the morning service a pastor has been heard to beg: "Please don't come tonight. Stay home and let those get in who couldn't get in this morning!"

Signs of a Protestant awakening in Russia are very hopeful. The Orthodox Church is almost dead. Because of its past history of autocracy, wealth and all manner of hoaxes, everyone except a few older people have lost faith in it. But the field for Protestant

missions is growing white for the harvest.

Spain

The present war in Spain is not a religious war. It is distinctly a war between two theories of government—Communism and Fascism. The government has not instituted any religious persecution. True, it has attacked the Roman Catholic church in its wealth, position and power but it has attacked her faith. The Government abolished the state religion and declared all faiths on an equality. Thus for the first time Protestantism was sanctioned. The church of old Spain may be likened to the church of old Russia in its support of the nobles and its strangle hold upon the peasants. Hence, when the new government came in and when the war broke out many citizens rose up and burned their churches. John Langdon-Davies, an English journalist, explains this incendiaryism as an attempt of the people to overthrow the priests' "black magic" which had kept the peasants in fear and subjection for centuries.

John Bradbury in the *Watchman-Examiner*, December, 1936, said of the present conflict: "When this war started there were but a few Communists in the country. The rebels are not fighting Communists; they are making them. The brutality of their methods and Russian sympathy are doing more to make Spain communistic than anything else." None of the Republic governments have been atheistic. In fact several prominent Catholics have held high posts in the present government.

The Spanish loyalists are not fighting Christianity. They are fighting against an insidious union of church and state. They are struggling for religious freedom. Should the rebels win, it will be worth anyone's life to be a liberal or a Protestant! And to be a Protestant in Spain today is to be a liberal.

Italy

When we turn to Italy we see a somewhat different church situation. Italy, like Germany, is building up a totalitarian state. Her view of the church, however, differs from that of Hitler's in that she looks upon the church as a friendly ally to be wooed. The position of the Roman Church is much better today than before Mussolini's advent. In 1929 he concluded with the Pope a Lateran Agreement in which the City of Vatican was created as an entirely free state under the Pope. The church was in addition given 1,750,000,000 lire for past usurpations of the state. The Roman Catholic faith was recognized as the sole state religion and was given the right of teaching the school children. Strangely enough freedom is also al-

HE TAUGHT THEM

He taught them.—Mark 1:22.

These three words give an insight into the ministry of Jesus. They give the objective of his ministry and the method he took of reaching it. Note first of all that he "taught." He didn't merely talk; he taught. That is the purpose of preaching. We are in the pulpit to teach and instruct. I suspect that more preachers than are willing to admit have filled the sermon hour with talk when something higher has been demanded.

Then note that Jesus did not teach theology or methods. He taught "them." He taught people. Many think religion is dry. It may be when it is taught as a subject. But it is not when one teaches "them" rather than "it." People are always interesting. They like to talk about themselves and their neighbors. Jesus made religion interesting by taking it into the experience of the people who faced him. Even the Samaritan women became interested when Jesus started his sermon with her own life. "Come see one who has told me all the things I ever did."

You are a teacher. But do not lose sight of the objective of your teaching. No matter how much skill or learning you acquire, never simply teach a subject. Strive to teach "them."

—Oracle.

lowed other faiths. Thus the position of the Protestants has been clarified and made legally secure. The Catholic Church is not, however, free to do whatever she desires. A dispute with the state over the activity of the Catholic Action Society ended in forbidding this society any athletic or political activity. The Pope himself is often in an embarrassing position, as during the recent rape of Ethiopia, which he commended. Though Italy is a totalitarian state, the position of the church there is much better than in similar states passing through the labor pains of new governmental concepts.

Mexico

Dr. Charles MacFarland of the Federal Council of Churches has written a book entitled *Chaos in Mexico*. This title completely describes the state of affairs there. It is exceedingly difficult to determine the status of religion and the church in Mexico today. The laws are confusing in themselves, and the application of the laws are far from uniform. Many very repressive laws are practically never enforced. Mexico, like our nation, is divided into several states with each state having a great

deal of power. In some states the church is persecuted a great deal and even forced to close. In others the church is scarcely molested. On the whole, however, the government is absolutely opposed to the church's interference in politics and has placed many restrictive measures upon the church, resulting in confiscation of much property and the closing of many buildings.

The Roman Catholic Church has been shorn of power. For centuries this church has maintained an almost feudal existence, squeezing out all the money possible from the peasants to build cathedrals and increase their real estate holdings. Undoubtedly the richest institution in the land, she has played a large part in politics. The government began its restrictive measures against the power of the church in the Constitution of 1857. Here severe enactments were drawn up against the church, but the Constitution of 1917 was a great deal more severe. The church was to have no schools, no monastic orders, and hold no property or mortgages. Each state legislature was to determine the number of clergymen allowed in its area. All ministers must be Mexican by birth. Since 1917 many more laws against the church have been promulgated, such as, any property once owned or even rented by a clergyman may be confiscated, clergy have no vote and may not criticize the government or officials, and certain religious publications cannot be sent through the mails.

The distinctive powers of the several states help confuse the picture. Some states, as said, have closed all churches and confiscated much property. Some states impose almost prohibitory taxes; some prohibit the holding of cottage prayer-meetings. In some states the Protestant churches are better off than the Catholic, since the number of clergymen to every denomination is limited, and every Protestant denomination is recognized as on a par with Roman Catholicism.

Latest reports from this country, however, reveal a relaxing of persecution. President Cardenas recently declared himself as favoring the opening of churches, saying, "The government is not hostile to the church." He has warned all priests, however, to stay out of politics. It is interesting to note that the Pope's encyclical issued last Easter did not strongly condemn the government. It insisted instead that the clergymen and laity lead exemplary lives before all men. This would seem to indicate that the Pope has recognized one of the causes of the present persecution. Dr. Detweiler's statement

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Youth Takes Over a Church

By G. Merrill Lenox*

Youth took over this church for a week. And it made things hum. Here is a program which will probably bring results in your church.



The writer knew that E. T. Dahlberg, pastor of the First Baptist Church of St. Paul was to turn over his entire church and all of its activities to his young people for an entire week. The experiment was such a fascinating one that he was eager to discover just how it turned out. An interview with Mr. Dahlberg disclosed the information which constitutes the contents of this story. It is very likely that "Youth Week" could be observed in every church in the land with much profit both to the youth and to the church as a whole.

Mr. Dahlberg borrowed the idea from Roy B. Deer who conducted Youth Week in the church of which he is the pastor, at Terre Haute, Indiana, about a decade ago. The plan at St. Paul, however, represented a considerable amplification of the one tried successfully at Terre Haute. Mr. Dahlberg celebrated Youth Week in the Maple Street Baptist Church of Buffalo, New York, for three consecutive years, 1929-1931. The membership of that church was about 500 and the membership of the First Church of St. Paul is about 1,000. It seems that equally fine results can be obtained in churches of varying size.

In the words of Mr. Dahlberg the purpose of Youth Week is "to give young people a sense of participation in the program and administration of the church, and to help them realize what a big responsibility is involved in conducting a modern church for even one week; also to give the older people a feeling of confidence in the youth of the church. As one man put it, 'If we old folks should shuffle off and die tomorrow, we know the church would still go on.'"

The writer was eager to know how a church should proceed in planning for such an observance. This is how it was done in St. Paul. Eight youth organizations of the church, including the young people's society, young people's departments of the church school, Scouts and every other organization composed of boys and girls between



first year high school and 24 years of age, were approached separately and asked to consider the proposition. The matter was then taken to the official board of the church and thence to the congregation as a whole. In each instance the endorsement was enthusiastic and unanimous. It must be remembered that all of this transpired six months before the experiment took place. Such an important undertaking could not possibly succeed without adequate and early planning.

The next step was the holding of a mass meeting of the members of all eight youth groups after which there was a social hour. The young people decided to organize a United Youth Council, consisting of two persons from each group, to act as a general steering committee. At a second meeting, nominations were presented for the following officers: youth pastor, church school superintendent, choir leader, organist, board of deacons, board of trustees, church clerk, secretary, treasurer, visitor, sexton and chairmen of all standing committees.

Preparing for this enterprise entailed six months of hard work for the regular pastor of the church but it afforded an opportunity for personal contacts with approximately 100 young people involved in working out the program. The church's young people's counsellor, Roy B. Million, a layman, offered invaluable help. One can easily imagine the scores of meetings, rehearsals, interviews and mass meetings that would go into the planning of a great occasion such as this. The publicity through posters, newspaper announcements, let-

ters and photographs entailed considerable expense which was met through contributions by the youth organizations and enlarged offerings during Youth Week.

Youth Week Begins

Youth Week begins! The church school teachers step out of the way for fifty young people who have been trained in two periods by the pastor for their work. These teachers all visited the classes they were to teach for two Sundays previous. The children were urged to cooperate and respond as training for their own later celebration of Youth Week. The result was that the church school was greatly strengthened especially through the pastor's training course which developed a second line of defense in a body of able substitute teachers.

The organ prelude begins! The regular pastor and all officers sit with their families in the pews. Members of the Young People's Council conduct the worship service. Youth pastor, Gordon Torgersen, junior at Macalester College, preached splendidly on the subject, "Shields of Brass." Youth Week chairman, Carl Tiller, handled the executive end of the work admirably, while Hulbert Mears, student at the University of Minnesota, acted as president of the church and congregation. The special music is provided by a beautiful robed choir of thirty young voices, led and accompanied by young people.

Youth Week opened on the usual communion Sunday and all Baptists know that deacons cherish the privilege which is theirs of distributing the sacred elements. But this board of deacons upon its own initiative, without the slightest suggestion by the pastor, said, "The young deacons must step in our places today." And they did. The pastor declares it was one of the most dignified and impressive communion services he ever witnessed. The young people will never forget the confidence reposed in them by the members of that great congregation. The service over, happy and inspired Christians, young and old, departed to their several homes for the noon-day meal.

What busy week nights! Meetings were held jointly between adult and youth church boards. Youth deacons visited systematically the homes of young people who had been inactive. Four church visitors helped the regular visitor in hospital and home visitation. The young secretary helped the regular secretary every afternoon in steno-

*Pastor, Judson Memorial Baptist Church, Minneapolis, Minnesota.

graphic work. The pastor took the youth minister along in his daily calling. The youth board of trustees went over the final work of the every member canvass and church budget, and its secretary was able to report on the closing Sunday of Youth Week that the budget had been oversubscribed. The youth treasurer mailed in checks to the Mission Boards and paid all bills for the week. The special financial secretary helped in recording payments on pledges and counting the offering. The youth sexton and members of the house committee did a major share of the janitor service for the week. The evening preceding Youth Week, there was a symbolic service in which the president of the church, Theodore Utne, handed over to the youth president all the keys of the church. These were handed back in a similar service at the close of the period.

Many Participate

A high school senior and football player, Hiram Mears, led the prayer-meeting on the topic, "What We Think of Our Parents." This was a well-conducted and impressive testimony meeting. The second Sunday was Mother's Day. The regular pastor was asked to preach. His topic was "Mothers of Youth." Youth pastor and council members participated in the worship. The young people acted as hosts at the service and brought many elderly people and shut-ins who could not have come without help. The church school was staffed by the younger teachers once again and the youth ushers had their second Sunday's experience.

A debate by the young people on "Resolved that the Protestant Churches of America should unite" featured the Sunday evening service opening the week and a play, "Blue Glasses and Harmony," was presented the closing Sunday night. Both features were accompanied by a warm and inspiring worship service appropriate to the occasion.

Did Mr. Dahlberg's Youth Week do any good? The reply to this question will be put in his own words: (1) "It established a new and finer fellowship between adult and youth members of the church and the young people have responded with a new devotion to all appeals for loyalty. They are more regular in attendance at church and prayer-meeting, and they give more generously to the work. (2) It established a new fellowship among the youth groups within the church. They have become conscious of each other, and there has developed a great solidarity. Incidentally, a number of blossoming romances! (3) It created a new sense of fellowship with Christ

Filing System for Clippings and Books

By Leroy M. Whitney*

I HAVE combined plans into what I have found to be a very usable system for filing clippings and books. First of all, I secured a set of loose leaf notebooks, large enough to hold 8½" by 11" leaves. These books are labeled "A," "B," "C" and so forth, and into these I paste clippings I wish to save. There is no order, they are put in just as they come until the cover is filled and then another is begun. Having filled a book, I go through it recording the articles on cards under suitable headings. On this card the name of the clipping is recorded under the heading together with the author, if any, or the source, and the letter of the notebook and the page.

Suppose it is a clipping on the subject of Good Friday. Under "G" in the file, the card labeled "Good Friday" will be located and on this card the entry be made. It will look something as follows:

G-GOOD FRIDAY

"Tre Ore Service for Good Friday"
—John Doe—H—p 16

"Tre Ore Service for Good Friday" is the name of the clipping. John Doe is the author, "H" is the notebook in which it is to be found and 16 is the page.

Books in my library, I list under the same file headings, though a separate card file for books in the library may

and his church. The church is now ready for larger youth participation in its official life."

During the summer, Mr. Dahlberg takes his young people after the evening worship service to a near-by lake or park for a bonfire, sing, and outdoor vesper period, lasting from 10 to 11 p. m. This has proved to be a happy hour, bringing in many strangers. It is called the "Star Light Hour." It is modified in the winter time to a "Fire-side Forum" held once a month after church with refreshments and an opportunity to ask questions about one's personal problems and religious faith. The writer spoke one night at the "Star Light Hour" and was impressed with the glorious fellowship of the occasion and the effectiveness of the vesper period in sending the young people home with high thoughts of God and his Kingdom.

be desirable. For example, a book like Bowne's "Personalism" is listed on the card under "P," labeled PHILOSOPHY, together with the shelf and section where it may be found. In cases where I feel it would be especially helpful, I give a whole card to a book, recording its chapter headings which are often suggestive and deal with subjects in detail.

The headings in the card file are as follows:

Under "A," Addresses (including sermons, speeches, magazine, articles, etc.); Advertising (Church Publicity); Armistice (See Peace); Art (See pictures); Administration (methods); Architecture.

Under "B," Bible, Books, Building (See Architecture); Bulletin; Biography, Business Administration.

Under "C," Children, Christmas, Codes (Creeds), Communion Service, Cults, Churches.

The rest follows:

Drama, devotion
Easter, evangelism, economics
Faith, filing systems, films, finance, funeral

Games, Good Friday
Healing, hospital, holy spirit, homes, hymns, history

Immortality (heaven, eschatology), installation, illustrations

Jesus

Law, Lent, love, literature

Methods, Methodism, minister's wife, missions, morals

New Year

Peace, personal work, Protestantism, prayer, poetry, preaching, Palm Sunday, publicity, psychology, philosophy

Recreation (See games), religious education, religion, radio

Science and religion, services, social security (sociology), Sunday, spirituality, Sunday school, stewardship

Temperance, Thanksgiving, theology (See doctrine)

Vacation schools, visiting

Women's Work, worship

Youth

*Minister, East Avenue Methodist Church, Kalamazoo, Michigan.

The lion in the zoo is the symbol of security without liberty.

* * *

For the meanest word in any language I nominate "exclusive."

* * *

The greatest of all educational institutions is the mother.

By John R. Scotford

Our own emotional instability may be one reason why we are in the ministry. Our fears have driven us to God. Self-confident Babbitts do not find their way into the pulpit. They would not

do the world much good if they did. Provided we get the better of it, our timidity may be a decided asset in helping others to find themselves through increasing self-confidence.

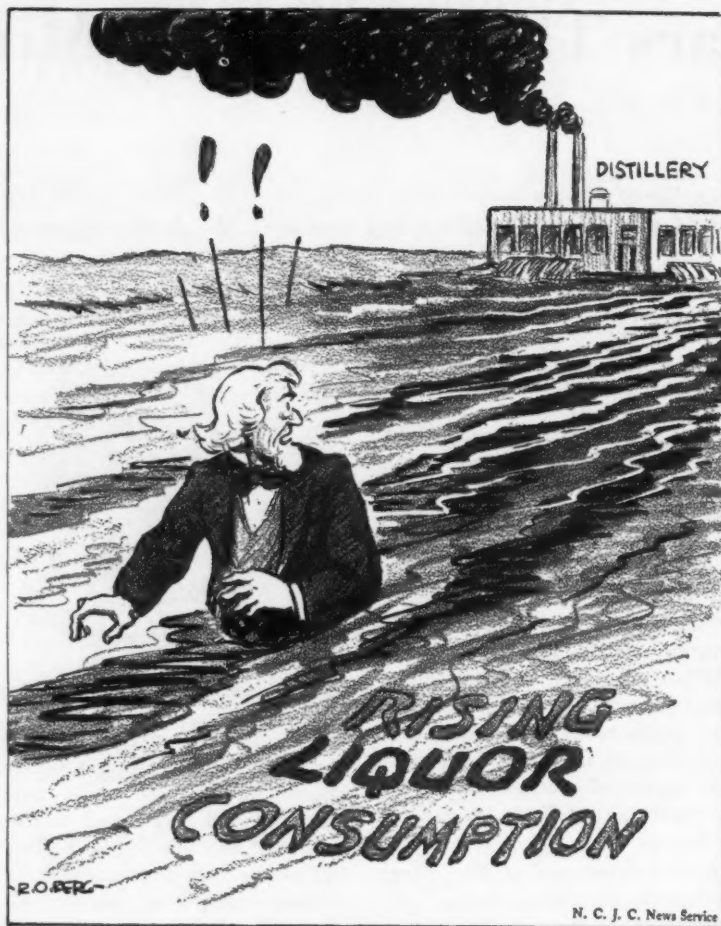
A minister needs courage. It is likely to be his greatest single contribution to the lives of those whom he serves. Our gospel is primarily one of hope. The business of the pulpit is to strengthen the hearts of men that they may face life.

How Can We Conquer Our Fears?

Our first suggestion may sound prosaic, but it is fundamental and profound. The greatest antidote for fear is work. Nothing breeds confidence like the knowledge that we are masters of the tasks which have been set us. He who has prepared himself adequately need not tremble when he enters the pulpit. The man who is serving his church faithfully day in and day out will experience no embarrassment in discussing the budget. His conscience won't trouble him if he does ask people to contribute toward his support. The workman who is earning his pay does not fear the boss. As for troublesome church members, a wise man has said, "In milking a kicking cow the closer you keep to her hind leg the less damage she can do you." If you fear a particular individual, make it your business to see much of him. Put yourself in his way. Familiarity may not breed contempt, but it is a sovereign remedy for fright. Nobody can be continuously intimidating. The effective pastor need not tremble even before a social revolution. Even though the capitalistic system should pass away the human race will continue, and there will be a place in the scheme of things for the man who understands the cure of souls. The easiest way for a minister to increase his courage is for him to give himself relentlessly to his ministry.

Another remedy for timidity is fellowship. The worst frightened ministers are usually those who operate as lone wolves. They stay away from meetings, have few friends and keep their own counsel. It is much easier to tremble in solitude than in a crowd. The army has learned that one way to make heroes out of ordinary men is to put them shoulder to shoulder with each other. A pastor can strengthen his own soul by consorting with his fellows. In the give and take of friendly fellowship, the strong put heart into the weak. The story of what others have done gives a man courage to do some venturing in his own parish. Experience has shown that doctors attain a higher level of professional proficiency when they work in groups. Each

(Turn to page 304)



N. C. J. C. News Service

FLOOD TIDE

Liquor's Balance Sheet

Significant facts in the record of the relegalized liquor traffic in the United States, 1933 to 1937 inclusive, epitomized by the Research Department of the American Business Men's Research Foundation, Chicago.

LOSS ATTRIBUTABLE TO LIQUOR TRAFFIC

- | | |
|---|--------------------------------|
| (1) Nation's Drink Bill for 56 Months..... | Approximately \$12,417,790,860 |
| (From April, 1933, when the sale of beer—90% of the liquor traffic—was made legal, to December, 1937. Based upon Federal official figures of liquor consumption translated into retail cost.) | |
| (2) Liquor-bred Highway Accidents for 56 months.... | Estimated 2,273,000,000 |
| (A conservative estimate, as a thorough recent investigation of coroners and safety departments credit liquor with being a serious factor in more than 50% of fatal accidents; it is generally accepted that each traffic fatality involves an average loss of \$50,000.) | |
| (3) Drink-Caused Industrial Accidents, Crime, Reduced Labor Efficiency, Increasing Destitution, Depressed Living Conditions Due to Liquor, 56 months..... | Estimated 5,000,000,000 |
| (Includes conservative estimate of only 5% of the \$15,000,000,000 annual crime bill, plus liquor's self-evident part in the nation-wide spread of organized vice and gambling interests.) | |

Total Economic Loss to Nation, caused by relegalized liquor traffic, 1933 to 1937 inclusive..... \$19,690,790,860

CREDITED TO THE LIQUOR TRAFFIC

Total financial return of liquor traffic to Governments of United States, Federal, State and local, 1933 to 1937.....	Less than \$ 3,000,000,000
Paid back to labor and industry in wages, materials, transportation charges, etc.....	Less than 1,000,000,000
Total paid out by liquor traffic to governments, labor, producers, transportation, etc.....	Estimated \$ 4,000,000,000

NET LOSS TO THE PEOPLE OF THE UNITED STATES

Net loss to people of the United States due to the liquor traffic (For 56 months, April, 1933, to October, 1937).....	\$15,690,790.860
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Youth Evangelism at Easter

By Baron McLean

Here is the story of a youth evangelistic program as conducted at the First Baptist Church, Berkeley, California. The author is the assistant minister of the church.



Evangelism is not something isolated in our program. Every month sees some new members come into the fellowship of our church. Easter is not THE time for it. It is an integral part of the year 'round educational approach of our Church School. A commitment to Christ and his Church would be the normal thing in the educational process. But we know that practically very few pupils arrive at the stage for commitment just at the time the material they are working with may expect it. And even the best teachers with the experience-centered point of view may not grasp the depths of the soul of a youth just when they should be grasped. So, since we know we all are human, we do not miss this one more opportunity to commit and place on record for Christ as many of our youthful pupils as we can. We try not to build up a tradition of waiting for Easter to be baptized. And yet because there is every year this special training made available over and above the fine training in our classes the culmination of this part of the work of the classes most often comes at Easter time.

For six weeks before Easter the department assembly time in the Junior, and in the Junior-Senior High School departments is given over to a presentation of themes preparatory to a commitment to Christ and entering into church membership. The church has three pastors. The pastor always takes one class. One of the assistants takes the other. For six weeks each department gets help suited to its own age. It is not a series of explanations of the dogmas or rites of the church. That is too easy and not adequate to the task. It is a series of intimate conversations on the meaning of being a Christian and of fellowship in his church. We put more time into preparing for that task than the best fly-fisherman does into studying just how to lure the golden-trout. We put it into language that these ages do understand. Some Juniors are too young to "get" it. They do not respond and we do not want them to respond till

they are ready. Some older ones pass it up. We do not press them. Some parents take their children out, so they will not be exposed to this frank propaganda. But we continue to be open and above board in the whole procedure.

The cooperation of teachers and homes is carefully cultivated.

At the outset leader and teachers meet for an understanding.

FIRST BAPTIST CHURCH

Dana and Haste Streets
Berkeley, California

March 15, 1937.

To the Parents of
Junior Church School Pupils:

For the past few weeks we have had discussions in our Junior Department on being a Christian. We have tried to make plain to the boys and girls what it means to be a Christian and a church member, and how one may take that step. Next Sunday we shall close this series of talks with one on "Deciding for Christ." An opportunity will be given them to acknowledge openly any decision or purpose in their hearts to accept Christ as their Savior and follow him as their leader.

This question is a vital one in every person's life, and the response that he makes to it will influence all his after life. We feel that it is especially important to adolescents to make the right decision now, and so dedicate their whole lives to the Master's service.

We ask of you, as parents, that you will give your hearty consent and help to your children. We believe that they understand what they are doing, and we sincerely hope and pray that they will choose to align themselves with the church of Christ. We shall hope to call on you some time this week to get your opinion in the matter, and to settle any question that may be in your mind.

Sincerely yours,
GEORGE M. DERBYSHIRE,
Pastor,
MRS. G. M. DERBYSHIRE,
Department Superintendent.

(A Letter to Parents)

March 13, 1937.

Dear

For the past few weeks we have been considering together "What It Means to Be a Christian." You know enough of our spirit to know how important we feel it is for one to be a fully declared Christian. Yet you also know that we recognize that each person's commitment must be his own, and no pressure will be put on anyone to declare himself until he is ready. It is in this spirit that I urge your attendance at our final session of this series of discussions next Sunday morning. Do not let anything get in the way of your attendance March 21 at 9:45 a.m. when we will discuss "Embarking on a Life-long Friendship."

I expect to see you in a personal visit sometime this week. If there is any matter that you would like to talk over so that you may clear the way better for your own decision, feel free to bring it up.

Cordially yours,
BARON McLEAN,
Assistant Pastor.

(A Letter to Pupils)

Personal data is expected for each pupil under the care of each teacher, despite the fact that you might have much of this already in your records. Also a visit by the teacher in every home during the first three weeks of the series.

A letter is sent to each parent, and in the case of Junior-Senior High school age pupils to each uncommitted pupil, after the fifth Sunday.

A personal visit, mindful of the data from the teachers, is made by the leader in each home of an uncommitted person after the fifth Sunday.

A Declaration or Decision Sunday is followed up by a personal visit in the home of every pupil making a declaration or commitment.

Simple testimony is expected from each person before the church membership committee of the church. Acceptance by the church for baptism follows this.

On Easter as beautiful a service of baptism as can be arranged is provided, in which the youth naturally have a large part.

And then . . . a stress on attendance at the first communion service of the church after baptism for the new members to receive the right hand of fellowship from the church. A larger attendance of youth who are already members comes on this Sunday than on any other. A class for all who have just come in and for others interested takes the Church school hour on the day of this service and goes more fully into the rich meaning of this ordinance. This all happens in a "non-sacramentarian" church. It is surprising how little meaning the choicest words of the church have for youth until they are "translated." That we try to do.

Finally . . . commitment is not a climax, but rightly it is only a commencement, a beginning. We try earnestly by our whole church program to "maintain the spiritual glow" so that our youth may not suffer from malnutrition but may go on to "the measure of the stature of the fulness of Christ."

When we survey our results we are disturbed most by one problem: The greatest numbers of uncommitted persons who go through our program still uncommitted are from "non-church" homes. Perhaps some one else may have help for us here. We welcome help from anyone who can give it.

Ministerial Fears

(From page 302)

stimulates the other. The same principle applies to preachers. In this day of automobiles it is not so difficult for the brethren to get together. Professional comradeship is one way to a more abundant courage.

The obvious prescription for the faint-hearted minister is that he take a dose of his own medicine. The gospel which we profess is supposed to make men brave. We who preach it should be able to exemplify its powers. But this is not as easy as it sounds. Physicians have never had much luck healing themselves. We cannot approach the Christian faith in quite the simple fashion of our church members. The machinery of the church keeps us from getting the full value of its ministries. Yet there are ways in which we can strengthen our faith. Through reading we can have communion with the great souls of both the present and the past. The rhythm of great music will lend power to our minds and hearts. Occasionally we can steal away to hear great preaching. An astonishing number of ministers find food for their souls in the Riverside Church of New York City. The facing of the great crises of life such as birth, marriage and death can lift us above the commonplace and tawdry. Most of all, the sincere effort to follow our Master in humble service to men will bring us into harmony with his spirit. When he is in us we will not be afraid.

CHRIST AND MODERN IDEALS

The ideals of our grandchildren! What shall they be? Threefold: the ideal of the gas engine—speed for the sake of accomplishment. The ideal of the sacrifice itself—forgetfulness in the interest of the race. The ideal of the shoulders of Atlas—the world lifted as a whole and no longer in sections. Each is the ideal of Christ himself. Speed? He accomplished more in three years than any other man in history. Self-sacrifice? It was his native mood. Atlas? From Olivet he visualized the whole world becoming like one great school filled with his disciples.

Henry H. Barstow.

QUALIFICATIONS FOR THE MINISTRY

Blood and tears are the price of success in the Christian ministry. No man can win for God, unless he is willing to pay the price in blood and tears. The minister must listen to the plea that he must have a consuming zeal. To warm up to a publican and to warm over a Pharisee is the kind of business that thrills the heart of God. In many quarters the pulpit has lost its nerve and forgotten the evidence of history. It would be an immense gain if some of the pastors became sure of anything. It is time that the strength of the ministry is changed from intellectual exercises to an eager evangel-

February 16, 1934.

To the Parents of
Junior Church School Pupils:

In the Junior Department of the Church School we are conducting a series of Church Membership Classes, leading up to a decision day on March 18. We are presenting briefly to the children what it means to be a Christian and to join the church. Our purpose is to prepare the way naturally and intelligently and earnestly for children who are ready to publicly acknowledge Christ as Savior and to take their places as members of the church. We do not propose to bring any undue pressure to bear on these boys and girls to make decisions they are not ready to make.

You can help in a number of ways to make this series of lessons more effective. In the first place, plan to have your boys or girls here every Sunday. Then, talk over with them what the Christian life means to you. If problems arise in which we can be of help, do not hesitate to call on us.

Before Decision Day on March 18, it is our purpose to call at the home of every member of our junior department. We will then have an opportunity to talk with you more fully about this matter.

Sincerely yours,
MRS. B. W. ARMSTRONG,
Course Leader,
MRS. G. M. DERBYSHIRE,
Department Superintendent.

April 8, 1935.

To the Members of the
High School Departments:

On the past five Sunday mornings I have been trying to present to you what it means to be a Christian and a member of the church. I hope you have been giving this question some careful consideration and that you will be led to make a wise and noble decision.

On Sunday morning, April 14, we shall ask in a very simple and fair way for decisions in the department. I am hoping you will make your decision for Christ at that time. There will be nothing in this decision service which will embarrass you or anyone. We shall try to be natural and normal in all respects.

It will give us great joy to have you make your decision at this time, and it will mean much to you throughout life. If there is anything you would like to talk over with me, I will be glad to have you do so.

It is a delight to me to know you, and I hope we may find joy in working together for our church and for our Christ.

Very sincerely yours,
GEORGE M. DERBYSHIRE,
Pastor.

March 12, 1934.

For the past few Sundays I have been talking, in the Senior High Department, about several phases of the Christian life and of life in the church. I hope you have been able to attend at least some of these sessions and that you have been able to discuss some of your questions with your teacher. I shall try to see you sometime this week, and then we can get better acquainted and talk this matter over more fully than we have been able to thus far.

Next Sunday will end this series of talks. I trust you will make a particular effort to be present. At that time there will be an opportunity to make a statement of your decision, if you will have reached one. Let it be calm and well thought out. Naturally, we all hope that it will be to follow Jesus and to enter fully into the life of the church.

Sincerely,
WILBUR LARSON.

OTHER LETTER USED

(See article on preceding page)

ism. It will take all the intellectual powers of which the ministers are capable, but these must have behind them the spiritual power of a man who feels the thrill of the passion of his Lord.

Charles L. Goodell.

THE MEANING OF LIFE

The scriptures of the men who have been and gone—the Bibles, the Zend Avestas, the Vedas, the Dhammapadas, and the Korans; the esoteric doctrines of old philosophies, the inner meaning of grotesque religions, the dogmatic constitutions of Ecumenical Council, the preachings of Foxes, and Wesleys, and Savonarolas, the traditions of red Indians, the beliefs of black savages, have a heart and core in which they agree—a something which seems like the variously distorted apprehensions of a primary truth. And out of the chain of thought we have been following there seems vaguely to rise a glimpse of what they vaguely saw—a shadowy gleam of ultimate relations, the endeavor to express which inevitably falls into type and allegory. A garden in which are set the trees of good and evil. A vineyard in which there is the master's work to do. A passage—from life behind to life beyond. A trial and a struggle, of which we cannot see the end.

Look around today. Lo! here, now, in our civilized society, the old allegories yet have a meaning, the old myths are still true. Into the Valley of the Shadow of Death yet often leads the path of duty, through the streets of Vanity Fair walk Christian and Faithful, and on Greatheart's armor ring the clanging blows. Ormuzd still fights with Ahriman—the Prince of Light with the Powers of Darkness. He who will hear, to him the clarions of the battle call.

How they call, and call, and call, till the hearts swell that hears them! Strong soul and high endeavor, the world needs them now. Beauty still lies imprisoned, and iron wheels go over the good and true and beautiful that might spring from human lives.

And they who fight with Ormuzd, though they may not know each other—somewhere, sometime, will the muster roll be called.

Henry George.

COMMON THINGS NOT INSPIRING

Let others tell of the many; I would tell of the few. I am tired of the common; I am angry with it. If I am, myself, compelled to plod its wearisome pathways, I wish, at least, to see others shun them; I wish to see men rise far above their fellows, and by their singular thoughts and singular deeds freshen human life and give to it the power to place itself in those lofty altitudes where progress is born. The common never puts humanity forward, never begets a great movement; nor does it save humanity when grave peril threatens. The common! We are surfeited with it; it has made our souls torpid and our limbs rigid. Under the guise of goodness it is a curse. The want in the world, the want in the Church, today as at other times, but today as never before, is men among men, men who see farther than others, rise higher than others. They need not be numerous. They never were numerous. But, while the few, they take with them the multitude and save humanity. The one man of sufficient firmness of hand and grandeur of soul saves a whole nation; the one man saves the whole Church.

John Ireland.

Priest Establishes Lobster University

By Dr. J. Henry Carpenter*

Where fishermen hesitated and banks refused to cooperate the church came to the rescue. Father James Boyle, using church money for the financing, made possible the fishermen's cooperative of Havre Boucher, Nova Scotia.

FATHER JAMES BOYLE met us at the door as we went to Havre Boucher, to see the cooperative experiment he was carrying on there. He half-jokingly, and yet meaningfully, referred to his work as the "Lobster University." The more we saw and learned about what was actually being done there, the more we were convinced of the underlying truth of his statement.

Any plan of education has to start somewhere. It may be preparation to be a physician, a clergyman, a public accountant, or whatnot. In this little village in the northeast corner of Nova Scotia they were looking forward to becoming good fishermen. The biggest catch of the year was the lobster. Thus, they started there.

The men to be educated were the general run of hard-working and more or less ignorant fishermen. Many would have passed them by with the feeling that their lot and condition was inevitable. They must continue to work, hard and long, to risk their very lives in return for the meagre existence which was theirs. In poor fishing years, they and their children must suffer all winter and in good years, cheap prices for fish made the income only a little more lucrative.

But one man, Father J. J. Tompkins, working amidst extreme poverty, ignorance and almost starvation, had done something about similar conditions on the Canso Coast. They

*Executive secretary, Brooklyn Church and Mission Federation.

could follow his example and do it in Havre Boucher. In fact, the Extension Department of St. Francis Xavier University had been set up for this very purpose. For some time they had been quietly educating the clergy, both Catholic and Protestant, and showing them there was a way out.

Thus, they commenced to do something at Havre Boucher, Father Boyle in the lead. They started small classes in social science, cooperative action, selling technique; all in terms of the lobster industry, which they knew. These classes were small study groups meeting first in the parish hall, and then from this initial start, branching out into the homes of the community.

But, the men had so little faith in themselves. It was all right to hear and to study better conditions, but they could not do it. There would be dissension. They had no capital. If they broke away from their present employers and buyers, and their projects failed, they would be entirely lost.

The studying went on, however. Some men, with youthful hope and determination, decided to try. They formed a cooperative around the lobster industry. Not all fishermen came in at first. Many hesitated, others scoffed, but the group determined to go on. They went to the local lobster factory and offered to buy it for twenty-five hundred dollars. The proprietors refused to sell for less than thirty-five hundred dollars. This was the first setback. But, winter was coming on. There were woods nearby.

The men had time. Led by their priest, some courageous few went out and cut the trees, sawed the lumber, carted it to the shore, and built their own factory. The only actual cost was for a small plot of land, nails, and shingles for the roof. The building was up.

It was unequipped, however. Where could they find the money to secure the necessary machinery? It would cost one thousand dollars. Surely a bank would lend it. They had the building, free and clear. Bank after bank turned them down, however. How could they succeed beside the regular factory, controlled by the canning interests? No, a sane banker would not gamble on that. Some of the leaders decided they could not go on. It was a dark moment. They had their factory—but no equipment. It was getting nearer to the time when the lobster season would begin. Defeat stared them in the face.

Then, the church came into the picture. They had certain parish funds set aside to repair the church. They could borrow one thousand dollars from this fund and buy the equipment. The trustees were called, and finally agreed to the plan. The equipment was secured, and the factory opened.

The first year they made enough profit, even after giving almost double the price for lobsters, to pay back the loan. More men came in the next year, and the third year the regular factory was forced to close down, for they had only two fishermen left who were bringing them their catch. Last year, the cooperative bought the old lobster factory for three hundred dollars.

Since then, they have opened their own store, a credit union, and are buying all their supplies in common. They



Busy Days at Lobster University

own a number of fine, well-equipped boats cooperatively, where formerly they were rented at highest prices from the company. They ship the larger live lobsters direct to the market by boat, can the smaller ones, and sell their other fish cooperatively through the fishermen's union. They receive from twelve to seventeen cents a pound for their lobsters, where they formerly received from four to seven cents. Besides this, they have a profit bonus on their canning factory and save on the other hand by buying all their goods cooperatively.

One should see this little village. The repairs on the church were just being finished this summer. The houses are neatly painted. But, most of all, the people are changed. They have a self-assurance. They are real citizens once more. They take an interest in the affairs of their cooperatives, their village and their state.

What a university it was, and how significant was its accomplishment! Would that all universities could change lives, could give new motives and purposes to men, could produce as good and honest citizens, could make the results of religion as real as this simple, yet powerful, lobster university under the principalship of Father Boyle in the small village of Havre Boucher, on the northeastern end of Nova Scotia!

Church and State

(From page 298)

in the September issue of *Missions* is interesting in this connection: "There is no sign upon the horizon of any revival of Catholicism, nor of a revolution that would restore the political power of the church. The Roman Church has lost its power to produce martyrs."

It must be borne in mind that Mexico's struggle is largely with the hierarchy of the Roman Catholic Church. But in making its laws it had to include all religions. Hence, although the state is not opposed to religion as such, it has had to attack Protestantism and Christianity in order to weaken the Catholic Church. Mexico presents another example of a worldly church being upset by a people tired of hypocrisy and greed in a supposedly spiritual institution.

Other Countries

Other nations the world over, though not a part of so-called Christendom, are experiencing this same struggle of church and state, or are contesting the all-inclusive claims of the totalitarian state. Turkey has been called the strongest dictatorship in the world today. Her political and economic system is half-way between Communism and

Fascism. The present government overthrew the power of the Moslems over the state by a new constitution calling for religious freedom. Kemal Pascha, however, looks upon religion as an enemy of the state. He is attempting to destroy the influence of religion and to remold Turkish culture along secular lines. He has been pursuing a program of purging the land of all non-Turks even more forcibly than Hitler with his Nordic superiority program.

Japan has revived emperor-worship. Even Christian schools must display a picture of the emperor to which all must pay daily homage. Japanese Christians have been able to exist, it is believed, only because of their yielding to the pressure of the war department. An illustration of this is the Japanese National Christian Council's approval of the present war.

China, too, enters the picture. Under Sun Yat Sen, Communists were allowed to overrun the country. Chiang Kai Shek, however, has attempted to purge his nation of this scourge. No definite stand has been taken by the state thus far in religious matters. We note, nevertheless, that the Chinese Christians have approved their government in the present war.

Even England shows concern over the church-state problem. A couple of years ago the Archbishops appointed a committee which published in 1935 a two-volume report entitled: "Report of Archbishops' Committee on the Relations Between Church and State." Great concern is shown herein over the encroachments of the state upon church jurisdiction. Especially threatening was the action of Parliament in 1927 of refusing to approve a revised version of the Prayer-Book which had been overwhelmingly adopted by clergy and laity. If the state interferes with articles of faith, what might be expected in matters of church government and policy?

Are we in the United States removed from all possible church-state struggles? Certainly if any nation is, we are. Our Constitution uniquely declares an absolute separation of church and state. Yet there are threatening signs in the sky. William Adams Brown's *Church and State in Contemporary America* sets forth several subjects of possible future conflict with our government. The education of our children may prove to be a contentious problem. Our schools are becoming more and more secular, and several states have excluded all religious teaching from the public schools, even the reading of the Bible. This question becomes serious when one realizes that the teacher is ever becoming more responsible for the morals of her pupils

as well as for scientific education. Exemption from taxation may yet prove an acute problem. It must be remembered that tax-exemption is a form of state subsidy and that public opinion is crystallizing against this privilege. The very freedom of conscience of man is in jeopardy. A few years ago the United States Supreme Court by a vote of 5-4 refused to grant citizenship to Professor Macintosh of Yale University when he asserted he would not bear arms for the United States if God revealed to him that the war was unjust. How far should the church go in insisting on legislation insuring personal morality? Should the church promulgate laws concerning marriage, divorce, temperance and sex crimes? Or should the church not impose Christian laws upon a non-Christian society? Of late the church has swung more to this attitude of not advocating moral laws, and the result seems to be a consequent decline of the church members' morals. To what extent should the church promote world peace, advocate social service projects, and fight for improved economic systems?

Modern states the world over are turning totalitarian—demanding first place in everything, insisting that all of life revolve about one's allegiance to the state. The church must prepare to fight for its life—with the weapons given by Christ on the Mount. We might well agree with the final pronouncement of the recent Oxford Conference on Church, Community and State on the question of church-state relationships: "We recognize the state as having authority from God for its own conscience. But as it holds its authority from God, so it stands under his judgment. Christians can acknowledge no ultimate authority but God."

The gauntlet has been laid down. Can the church run it to the end and come out victorious? Statements of two prominent German churchmen recently quoted in *Christian Century* are pertinent here: "Totalitarian states must learn that Christian churches are a reality. . . . The church must therefore stand fast. Many want to yield but we dare not. We must be ready every day to go to prison or concentration camp. If we do this for 10 or 15 years, the state will be compelled to acknowledge the reality of the church. . . . Prison is not so awful as it seems before you are there. I have been there and I know. Our fathers by the help of God endured it and we by the help of the same God can do the same thing." And the other statement, a prophecy: "Soon, within not more than 10 or 20 years, you Americans will be called to face what we are going through."

The Nervous Man

By J. W. G. Ward

"My problem is that of a minister with a somewhat nervous temperament which, at intervals, manifests itself in hesitancy, mild stuttering, and unnatural delivery, not so much in the pulpit as out of it. Part of this is due to hereditary causes, but I feel that, under proper guidance, I can make my nerves my allies, and that I can largely overcome some of the embarrassing and awkward manifestations of this trouble. It becomes most apparent when I meet new people, when called on unexpectedly to speak, and when I have to give an address to a large audience on some special occasion. When I get into harness, this nervousness in preaching is not apparent oftener than in on sermon in five or six—a relative has checked this. But every now and then, my preaching is marred by a nervousness which prevents forcefulness and naturalness.

There are three factors which have worked together to create this condition: a hereditary disposition; a sheltered boyhood, due to ill-health; and moods of doubt occasioned by contact with the modern critical approach to religion. I have to admit also a lack of self-confidence, and an inferiority complex. I am thirty-two years old, and am unmarried. I would be deeply grateful for any suggestions which might enable one to master the handicaps from which I am suffering."

As we see your case, there is nothing about which to worry unduly, nothing which cannot, with purpose and effort, be corrected. Your problem presents two aspects which must be considered: the physical and the mental. We think you need medical attention as a preliminary step. Go to a reputable physician and let him get that part of the problem solved. From what you say, there is evidently some serious physical basis of your trouble which needs to be removed. Probably directions as to your diet, hours of sleep, recreation, fresh air and exercise are required. But only competent medical treatment can deal with that side of the matter.

The other side—the mental—we can handle together. You will require patience, perseverance, and pluck to overcome your disabilities, but they can be mastered. This is the first thought which must be implanted in your mind. It can be done. The second thing is to get a clear concept of your position. Being nervous when suddenly called

THIS is a pathetic, though extreme case. Few of us are handicapped like this correspondent. Yet many feel that lack of self-confidence and that distrust of our powers which militate against success. Dr. Ward's advice may help others to build up a radiant and magnetic personality. But if this is not your trouble, let us know what is. *Church Management* wants to help to make a more effective ministry.

on to speak, or in addressing an important meeting is perfectly natural. We have been preaching for more than twenty-five years and we are always nervous before we start. But, like shivering on the edge of a swimming pool, the cure is to leap in and strike out. And part of your trouble can be obviated by preparing yourself beforehand on the bare possibility that you might be called on. There is a world of difference between nerves and nerve. What you may deplore can be turned into one of your chief assets. To be highly-strung is merely to be sensitive, and to be sensitive, in the best sense of the term, is to feel keenly, and to respond readily to impressions produced. That carries with it a facility to reproduce and convey such sensations. It is the difference between the strings of a harp and those of a bass viol, between the attractive speaker and the bore, between the volatile and the phlegmatic.

True, but there is this other fact: unless certain strings be touched, we have not harmony, but discord. The purpose and will of the player decide which chords shall be struck. Now

that, in some degree, illustrates your case. You must begin to exercise and develop will-power, making for complete self-control. Hesitancy shows lack of purpose; stuttering and diffidence, the lack of definiteness of purpose.

Then you must cultivate positive thinking. You cannot "forget" your condition, but you can thrust it out of your mind with clear, positive affirmations which will make for self-mastery. This is one place where you are making a grave mistake. You are thinking too much of your nervousness. Stop using the word. Stop letting anyone check up on you. Everything is going to be different from now on.

We want you to draw up a timetable for yourself, with two thirty-minute periods for each day to be ticked off, showing you have kept to your schedule. For one period, use Shakespeare's "Julius Caesar," and read it aloud, particularly the longer orations of Marc Antony and Brutus. Take your time and pronounce each word carefully, giving each syllable and vowel their due value. If you find any tendency to hesitate, take it more deliberately as you would drive slowly over a bad stretch. If you stumble over a word, halt there and start the passage again. When you have done this for half an hour leave it.

For the second period, later in the day, take the same passage, and gradually increase the pace, striving at the same time to bring out the meaning, and also to get the rhythm of the lines. Then add to this, a brief study of one of Emerson's essays, again reading aloud, slowly and with careful enunciation, but also with an eye to his meaning. Begin with his "Self Reliance," "Spiritual Laws," "Heroism," and "The Over-Soul." This will help to get your mind on to a higher plane, giving it new ideas and so combating the negative thoughts which have menaced you.

Commence mixing more with people. Go out of your way to make friends. This may be both difficult and distasteful at first, but it will give you self-confidence and poise. Resolve to enter into the conversation. Make yourself express your opinions and views. Be determined to be friendly, attractive, genial, even witty. Prepare yourself by looking up one or two humorous



Dr. Ward

stories, which you will have first mastered, so that you may tell them well. In the best sense, try to be the life of the party. This will not be easy, but keep trying. It will produce valuable results. And you will begin to discover not what you lack, but what unused resources lie waiting to be utilized in the service of God and man.

Get out for a stiff walk every day. No matter how busy you are, or what the weather is like, leave the car in the garage and foot it for, say, one full hour, and see how far you can go. Breathe deeply, from the diaphragm, head up, chest out, and arms swinging. As you go recall the great conquests of Demosthenes, weak-lunged and with an impediment in his speech, yet becoming the world's noblest orator; Disraeli, afflicted with a stammer, yet becoming one of Britain's most famous prime-ministers; Richard Mansfield and Sir Henry Irving, both of whom, although seasoned actors, suffered horribly from stage-fright, and yet won fadeless laurels for their art. It is up to you. You can win through if you make up your mind.

Then, when you get back, lose yourself in your work. Make yourself tackle the uncongenial task. Put more effort into what you are doing, setting a higher standard of production and performance. When you are inclined to self-pity or to brood over your limitations, drive yourself to grapple with the duties required of you. Be pitiless with yourself. Let the mind dominate your body so that, even when you "don't feel like it," you allow your physical powers no excuse and no dallying. After all, who is master—your feelings or you? Remember that Cassius says:

"Men at some time are masters of their fates:
The fault, dear Brutus, is not in our stars,
But in ourselves that we are underlings."
And that applies to all of us. No man has done his best work yet. "The best is yet to be!"

It is our opinion that you should look out for a suitable wife. You do not say what your domestic arrangements are, but we suspect that you are living either too much alone or with relatives who are too sympathetic or too well aware of your handicap. They unconsciously suggest it to your mind. A good woman would make you snap out of it. She would create a healthier atmosphere, in which your real self—which from your letter is, we judge, a fine one—would have a chance to emerge.

Add to all this a cheerful optimism, which looks forward hopefully. As

How Drama Can Help Your Church

MORE and more drama is having its rightful place in the program of the churches. There is hardly a phase of church activity where it is not helpful. It can be an important factor in the education of little children; it can entertain youth and adults; at the same time, it can serve in the noblest place of church worship, at the very altar, itself. All this is not merely prophecy; it is factual. Churches are using drama in these ways today:

Entertainment. Drama has solved many entertainment problems. The program committee is constantly pressed to find suitable material to sustain interest. If it is wise, it will have at hand catalogues of good plays and skits which might be used. Even though the program is literary or musical, a brief bit of drama with humor and a point can brighten the whole program. It is an old form of entertainment and still one of the best. In the men's club, the young people's society of the ladies' aid drama can do its bit to brighten the program.

Education. The education possibilities of drama are being more and more appreciated. It is a two-edged sword cutting both ways. It helps most, perhaps, those who take part in the play. But the audience, as well, learns from the presentation. Try an experiment with the little children. Let the teacher one Sunday tell the story of Johnathan and David. The following Sunday show the children how to reenact it. The latter method will always make the most lasting impression.

Carried to a higher degree the same thing is true with youth. Many churches have church drama clubs. These are not primarily for recreation, although that end is included. The sponsors plan still greater things through them. They know that the young men and young women who take part will absorb some of the social ideals of the characters in the play. Temperance, chastity, loyalty and other virtues may be taught better through effective drama rather than the text book.

you dress and shave, as you walk along, keep making positive affirmations to yourself. Say, "forgetting the things which are behind . . . I press toward the mark." "I am daily growing in poise and power, in self-reliance and self-control. "I can do all things through Christ, who strengtheneth me." "I can! I can! I can!" And you will.

Worship. The right kind of drama may have a place near the altar. There are churches which encourage what they call "Chancel dramas." These have a place in the service of worship. It is not always appreciated but the traditional forms of worship are based in drama. The Roman Catholic mass is the enactment of the crucifixion and death of Christ. The Protestant liturgy is drama. Take the so-called order of service. What do we find? A Call to Worship which bids the sinner to come, the confession of faith and sin in which he makes his approach, a prayer for forgiveness, instruction through the Bible reading and sermon and finally, the benediction which is a dismissal of the worshipper back into the streams of life. The very order of worship tells the story of the individual's approach to God, of his feasting of the good things offered and then his satisfied departure.

All drama is not for the altar. But there are those which add to the dignity of worship and help the individual see God. This type of drama is still largely in the embryo stage, but it is on its way.

Surely, drama is the hand maiden of the Church.

(From the introduction to a new catalog of plays suitable for church and Sunday school use issued by the Eldridge Entertainment House, Inc. If you wish a copy of this catalog drop a postal card to the Bureau or to Church Management. We will see that one is sent you.)

CHIEF OBJECT OF PRAYER

Two things ought ever to be borne in mind: the chief object of prayer is not to get something. The claim has been made that if we only have faith we can get anything we want. Jesus had faith. He prayed: "Let this cup pass from me." It did not pass. He drank it next day upon the cross. But he continued in prayer until he could say: "If I must drink it, not my will, but thine, be done." The purpose of prayer is not to enable a man to stand before God and say: "Not as thou wilt, but as I will." Its deeper purpose is to bring him into that harmony with God, where he will say: "Thy will be done." It would be a calamity if every ignorant prayer were answered; if the world were wholly managed by our wishes rather than by his higher wisdom. The chief purpose of prayer throughout is not that of getting our will done, but the enjoyment of that richer privilege of being with the Father and of being brought into active harmony with his holy will. The prayer that brings us into voluntary harmony with the divine purpose has in that very fact achieved a gracious answer.

Charles R. Brown.

Trade Unionism in America

Part One—To 1873

By William L. Ludlow

We hope that you have been reading these articles in "The Minister's Social Primer." This article, the one to follow next month and the one for May, will do with trade unionism and labor legislation in the United States.

FROM the earliest and most primitive times human beings have learned that united group action is vastly superior to the ineffectual efforts of the average weak individual. In the face of a hostile environment full of unseen terrors it was only by subordinating his personal desires to tribe welfare and by merging his individuality with that of the group that he could hope to survive. The industrial environment since 1750 has been increasingly oppressive to the satisfaction of the workers' needs and urges. In England and other European countries, in America, and even in the new industrial regions of Asia, such as Japan and India, the employees have been compelled to resort to group stratagems to protect their interests and to save themselves from exploitation. Workers find that individual rights and privileges, individual freedom of action must be surrendered to the collective will because ultimately the individual will obtain more.

We must, in our discussion of trade unionism, keep in mind two very fundamental considerations which come from any study of collective action among employees. First, we must see that unionism is a natural-growth process. It is a natural response to environmental circumstances and is not as some believe a theoretical philosophy or plan preconceived in minds of intellectual leaders. Labor movements are always dynamic and in flux. They are always heterogeneous and differing widely in structure and function. The second fundamental consideration we must emphasize is that unionism is founded on the principle of subordination to the common prosperity. This is a direct contradiction with all the implications of laissez-faire individualism.

Most people today know the insecurity of workers under the system of individual bargaining. Before the development of the factory system the process of making the wage bargain was almost always like that of any other contract. The employer, because of his contract with sources of information concerning the labor market, labor prices, and labor conditions, had the advantage over the employee.

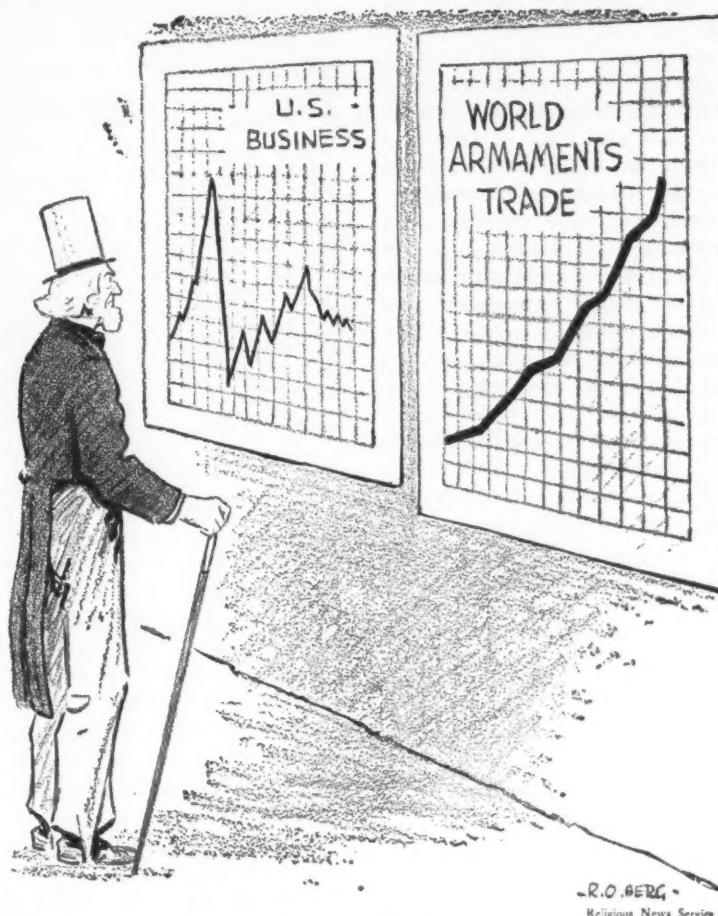
Moreover, the employer generally was a much better and more experienced bargainer. He also possessed a greater reserve with which to bargain with the employee. Lastly, we find that in most cases, except in times of national crisis such as war, unskilled labor is plentiful. This means that the laborer could easily be fired when there are many other anxious job-seekers available. We see finally that these forces set up what Professor Hoxie has called* and Sidney and Beatrice Webb† have analyzed as a "higgling of the market" in which the individual wage-earner suffers most.

*See Hoxie, "Trade Unionism in the United States," 1926.

†Sidney and Beatrice Webb, "Industrial Democracy," 1911.

What is a labor organization? It may be defined as a voluntary association of wage-earners who have combined together for the common aim of promoting and maintaining their social, economic, and political welfare. This definition may seem to some too inclusive but we must remember that trade unionism in European countries have for some time had all of these aims and the time may come when in United States—if it is not already here—trade unions will proclaim these objectives. In studying labor organizations and their aims, principles, structures, and methods, we must remember that there is no typical unionism any more than there is a typical industry or employer. Environmental conditions are such that it makes arbitrary classifications of labor organizations very difficult.

Professor Hoxie in his *Trade Unionism in the United States* has suggested a classification which the writer con-



R.O. BERG
Religious News Service

ONE LINE THAT NEVER GOES DOWN

siders one of the best. Unions may be classified in two ways. They may be considered as to structure and secondly as to function. The former analyzes the government and organization of the union, the latter considers the manner in which they operate. When unions are considered with respect to function there may be a half dozen distinct developments. There is first the trade or craft union which is a group of employees bound together by common skill and interest in a relatively narrow occupation. This type of unionism is the oldest form of labor associations. Certain railroad unions today are organized under this principle. The second type of union considered from point of view of structure is the industrial union. It is an association of all the workers in a given industry, regardless of craft, occupation, or the amount of skill. The United Mine Workers, of which John L. Lewis has led for many years, is an example of this type of union. Its proponents claim that this type of union meets needs of workers today better than the craft method of organization. Then there is a third type of union which we may call amalgamated craft union. This type of union is not an industrial union for it does not include those who are unskilled. It is not a federation for each of the craft groups give up their separate identities and their autonomies. Professor G. D. H. Cole in his book *Organized Labour: An Introduction to Trade-Unionism* calls this kind of organization a "Material" trade union because although the distinct craft lines have disappeared, their members still work with a common stuff, such as metal or glass. The International Association of Machinists is an example of this type of union. There is a fourth type of labor organization that may be classified as federations. Some of the craft unions have tried to keep unity of action but have not attempted to merge or consolidate. We find that the federation may take three forms: city, state and national. The American Federation of Labor is no doubt the best known of this type of organization. There is lastly, such organizations as the former Knights of Labor, which includes membership on a very broad scale. This last classification, the labor union, emphasizes the solidarity of the working class. The International Workers of the World may be an example of this type of organization from structural point of view.

Professor Hoxie, when viewing labor organizations from point of view of function, classifies them into four categories. There is first the business

LORD, TEACH US TO PRAY

With the Protestant Church quite liturgy conscious every minister looks for growing attendance during the Lenten months. Special services, stressing personal devotions and loyalty are very much the order of things. Last year, Ralph V. Gilbert, minister of the First Presbyterian Church, Fremont, Nebraska, announced a series of mid-week services on the Lord's Prayer. To secure attendance he used the pledge card shown below.

Do pledge cards bring attendance? Mr. Gilbert recognizes that a pledge card for attendance is abhorrent to some people. Yet he finds that even though the card is not signed that there is a publicity value in bringing the services to attention in this way. He says:

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Therefore, I solemnly covenant, here and now, that I will be present without fail at the Wednesday evening service, for the next ten nights, unless I am ill or absent from the city, so that I can join in prayer for myself, my Church, and the progress of God's Kingdom. So help me God.

Name.....

Address.....

Please hand (or mail) this card to the pastor at once. Thank you!

traits of the unions. Unionism is essentially a business proposition. The business function of the union is concerned with the present not some idealistic conceptions for the future. The second functional trait of unionism is that of welfare. The methods of welfare unionism include such things as mutual benefits and insurance, social insurance, labor legislation and producers' and consumers' co-operation. The third main functional type found among unions may be called revolutionary unionism. These groups are very definitely class-conscious instead of craft-conscious. This group usually likes to substitute the term industrial democracy for our present capitalist system. They believe that industry and government are to be controlled and owned by the working class. The last functional trait of labor unions may be called predatory unionism. At various times in the history of American labor unions lawlessness and violence have been used. The work of unscrupulous union leaders, such as we find in New York and Chicago, make some labor group function as a "racketeering" unions.

The best study of American labor history from original sources is that of John R. Commons* and his former associates of the University of Wis-

*J. R. Commons and others, "History of Labor in the United States," New York, 1921.

consin. Most writers on the subject of labor history follow Professor Commons' historical divisions. The outline of union history in the United States is usually given as follows: The period before the Civil War (1782-1860) during which there was the period of local Craft Unions (1792-1826), the period of Trades' Unions and Political activity (1827-1837), the period of Utopian Unionism (1840-1850) and lastly, the beginnings of national organizations (1851-1857). The second general period is that of the Civil War (1861-1865) during which time there was the revival of Trades' Unions and the formation of more national craft unions. The third general period of union development is from 1866 to 1916. From 1866 to 1878 there was an attempted amalgamation of national craft unions, the predominance of the Knights of Labor from 1879 to 1890, and finally the predominance of the American Federation of Labor from 1891 to 1916. The fourth period is that of the War, from 1916 to 1920. The last period dates from 1920 to the present time when labor is being tested.

Cordwainers' Strike of 1794

American labor organizations, as we know them, can trace their origins back to unionism which appeared at the end of the eighteenth century. We find that in 1791 the carpenters in Philadelphia organized themselves into

a union while in 1794 the cordwainers (shoemakers) organized after several previous and sporadic attempts had failed. In 1799 the latter conducted the first "organized" strike to resist reductions in wages that averaged from \$6.00 to \$11.25 per week in the shops of masters employing from three to twenty journeymen. It paid one member to "picket," to make the rounds of the city's cordwaining (shoe-making) shops, and see that all unionists had left their work. The union's committee presented the master employers with a list of demands, insisting that the current wage-scales for "fancy-top boots," "cossacks," and "back-straps" be retained. After nine weeks of negotiation the strikers won. It is a very interesting fact to note that the strikers who were journeymen owned their own tools and were divided with the employers over the question of wages. There was no reference whatsoever to the question of ownership of the means of production nor with technological change.

Following the formation of the cordwainers in Philadelphia in 1794 and the carpenters in 1791 in the same city, the Typographical Society was formed in New York in 1794, and in the next year, 1795, the Tailors' Association in Baltimore. The first years of the new century saw the birth of other unions in other cities such as the printers in Boston and New Orleans. All of these organizations were local and craft in structure because there was as yet no real competition among workers from the different cities and because machinery had as yet not fundamentally impaired craft skill and distinctions. From the point of view of function these unions followed chiefly business policies and methods, although, as in previous decades, welfare activities played an important part.

The economic and social scene shifted a little during the decade beginning about 1825. Many social evils arose because of economic changes in the development of transportation and the consequent widening of commodity markets. We find that the problem of uniform wages and hours between different localities became a very important matter. The results of ill-controlled inflation in money and bank credit became evident in the rising prices which workingmen had to pay for their commodities. Imprisonment for debt was a common lot for the worker. The common feeling engendered by such conditions found structural expression in the formation of trades' unions or loose federations of craft unions. There was a relative scarcity of skilled labor between 1797

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and 1825 but after the latter date the balance of power was shifted to employer. It was during this period of the twenties of the last century that unionism ramified out into a labor movement. The term "labor movement" means that attitude of unity and co-operation among wage-earners have gone beyond the confines of their own specific vocations to include the interests of their prototypes in other fields. It means that the purely economic emphasis of unionism has been revamped to include political action as well. The American labor movement, then as contrasted with unionism proper, began in 1827 in Philadelphia. It was here that some 15 trade societies banded together to form the "Mechanics Union of Trade Associations." In New England about this time was established an organization of broad membership, the first industrial union—the New England Association of Farmers and Mechanics.

Beginning with the thirties a great many local craft unions sprang up in all the chief Eastern seaboard cities so that by the middle thirties of the last century there were more than fifty craft unions each in New York and in Philadelphia, more than twenty in Baltimore, about sixteen in Boston with an estimated total membership of over 300,000. In 1834 a convention called unionists from all parts of the country to New York City for the purpose of developing trades' unions in every industrial center and of the combining of all existing associations into a national body. Three years later, in 1837, five national organizations were in existence: the shoemakers, printers, comb-makers, carpenters, and hand-loom weavers. But the panic of that year made conditions such that the organized labor movement almost went out of existence. This period is important for the granting of universal suffrage by the withdrawal of property qualifications meant that many laborers could now have a voice in government. Labor parties in many of the cities—especially Philadelphia—were successful in electing men to city councils as well as to the state legislatures. The union political platform included measures as free schools, abolition of imprisonment for debt, direct election of all public officials, universal manhood suffrage, equal taxation, control of banks, factory regulation, and ten-hour day.

Hard Days for Labor

Professor Pearlman has described the period between 1840 and 1850 in American labor history in these words: "The sun with its life-giving heat had set and labor began to see the cold and

distant stars."* The problems of labor during this period were very similar to those of previous decades: long hours, labor of women and children, lack of educational opportunity, unemployment, court hostility, and the monopolization of land. Craft unionism began to yield to broader ties among the workers. Trades' unions and labor unions were organized and industrial conventions were called. The Land Reform Movement was started in 1844 while the New England Workingmen's Association and the Workingmen's Protective Union were organized in 1847. All of these organizations were begun with various doctrines and panaceas offered by intellectuals for the cure of labor ills. As one writer has very honestly described this period: "Their heads were nearer the clouds, and some of their schemes for labor betterment were visionary and unworkable, as later events proved." A good many of the ideas tried during this period for the improvement of labor were foreign in origin. Robert Owen, the English humanitarian, Charles Fourier, the French Socialist, were among the more important sources for these experiments. Brook Farm experiment in Massachusetts and New Harmony experiment in Indiana were only two of the many ventures which attempted to show how labor by pooling their efforts could have more abundance. A recent writer on the history of American Labor movement gives us a humorous description of the New Harmony experiment when he writes: "They matched Platonism against Pantheism, by day and by night, and opposed materialism to transcendentalism and forgot to saw wood and gather the harvest. There were naturally quite a few crack-pots—the lunatic fringe that, like moths, wing towards any new light in their darkness. Then too, there were plenty of rascals and ne'er-do-wells attracted by the thought of easy money and easy women. The sheer non-selectivity of Owen's invitation had allured both the salt of the earth and its scourgings, and all ingredients in between."†

The period between 1851 and 1857 was a reaction to the previous one of utopian experimentation. Business aims and methods permeated unionism of this decade. Labor now turned its back on social philosophies and lived in the present with its problems. Recognition of the union and collective bargaining were main issues. Labor made important strides in these matters by

*Selig Perlman, "History of Trade-Unionism in the United States," New York, 1923.

†Herbert Harris, "Background of American Labor" in *Current History*, September, 1937, page 47.

Appreciation Day

A Good Lenten Idea

By Lawrence S. Ashley*

FOR the past several years this church has annually observed "Appreciation Day." The thought back of it all is that many persons in the church and the community are doing things for the Church and Kingdom who should have some recognition for their worth. We have not limited this to our own church but have gone out into the "highways and by-ways" to express appreciation to many for their stands made in behalf of righteousness. We live in a day when we think we do not have time for many of the little things in life which really count. Here is about the procedure we take in observing the day. We announce in advance that a designated Sunday shall be known as Appreciation Day and the week immediately following is to be Appreciation Week. Announcement is made from the pulpit and in the weekly bulletin of the forthcoming event. We also remind our people to be thinking of the persons or person to whom they would like to write a word of encouragement and appreciation.

Sometimes suggestions are made of those who are doing things for the church and community who get no publicity on the matter but who deserve a word of praise and thanks. An offer is made by the minister to supply the names of persons to those who are unfamiliar with the church family to give them suggestions of such worthy persons. On the designated day we either give a sermon or at least an oral reminder of the arrival of the day and the week when we are to especially be on the lookout for manifesting our appreciation. In order to make it very convenient we provide church letterheads and government post cards to those who desire them to write their message upon.

While the matter is difficult to measure as to its success, word has come to me of the very excellent encouragement many persons in the church have received in their work. The janitor is commended for his care of the church and lawn, the choir leader is given a word of praise, the minister's wife is cheered in her work, the boy scout leader is given an expression of appreciation for his work with the boys. It generally makes for a very much improved feeling of attitude toward one's work when he gets these letters or cards. Sometimes the civic leaders are cheered in their work and now and then a letter to the police officers approves certain work they are doing.

This matter may be carried even further by manifesting our appreciation of what God has done for us through Christ by prayer of thanksgiving and offerings worthy of the Son of Man. Thanksgiving and Christmas lend themselves to this observance in an especial way, though we have used Appreciation Day in the spring months quite often. A warning should be spoken that this day not be merely a repetition on the calendar of a church from year to year without new meaning. Try to keep persons writing or expressing orally to different persons from year to year their sense of appreciation. If the same person writes to the same person annually on the matter it tends to lose its true significance. Moreover, this will give a wider vision of the total church program if we thank a different person each year and see what each is doing in his own field of effort. It will pay any church to try this matter of Appreciation Day for it gives new heart to Christian workers.

*Minister of Central Christian Church, Elkhart, Indiana.

1857 but as in previous experiences it was swept away by the hard times that came after that year.

During the Civil War period, 1860 to 1865, we find labor as a whole transformed from a peace-time army into one which destroyed instead of produced goods. The sentiment of wage-earners was very definitely on the side of compromise. They looked upon the crisis as a "politicians' plague," the result of which would be that "the honest workingmen stood to gain nothing and to lose all." During the decade

between 1863 and 1873 no less than 120 daily, weekly, and monthly labor journals appeared. One of the most outstanding and influential was *Fincher's Trades' Review*. It was edited by Fincher himself who liked extremely descriptive passages for his paper. When Congress, in 1864, passed a law authorizing employers' agents to go abroad and make contracts with workers to come to the United States and pay for their ocean passage it did not know the hardships it was imposing upon American labor for it was in later

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2. Since presidential elections tend to disturb economics, wisdom prompts early action, so as to collect the utmost of cash before November, 1940.

3. Since so many "fund-raising" will be launched (local and national) "as soon as the recession recedes," prepare now. Be not the last to start.

4. Since August and January are poor "cash collection months," time your appeal, if immediate cash is needed, to climax before July and December.

5. "Church Fund-Raising Researches" are being undertaken by the Church Efficiency Foundation to determine what policies yield most in early and ultimate cash. Profit thereby.

6. The Church Efficiency Foundation joins with us to offer reliable help in appraising and facing church financial problems and possibilities wisely.

7. Your financial appeal will yield from 50% to 300% more, whenever made, if your responsible leaders profit soon by a one or two day "Appraisal and Counsel Visit," including conferences with responsible boards and committees. Also, an appropriate message "Your Church CAN"—to the largest possible dinner or other gathering of your people will encourage to early, appropriate and courageous action.

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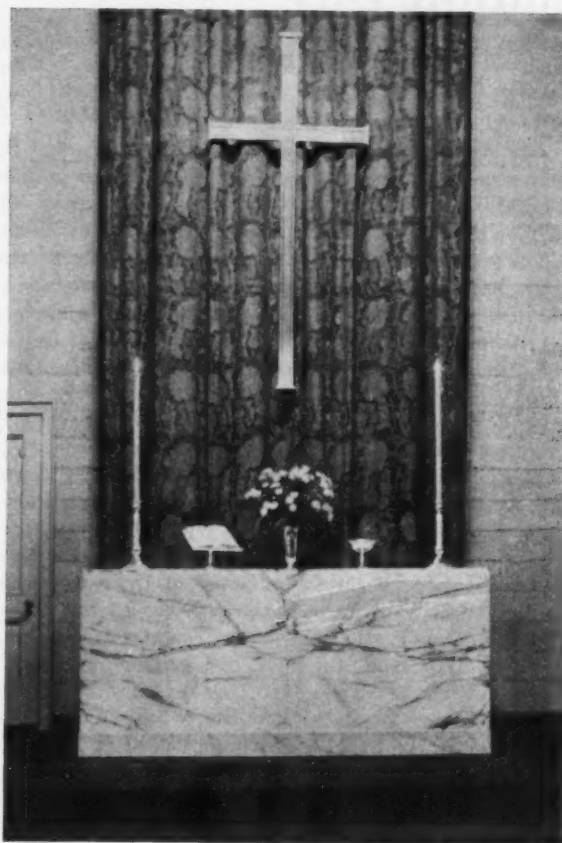
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It has members, has raised budget
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The tendency, in non-liturgical churches toward architectural designs for worship is revealed in this new chancel of the German Evangelical Protestant Church of McKeesport, Pennsylvania. The minister is John F. C. Green, whose name appears often as author and translator in *Church Management*.

decades that social and economic problems arose from that act.

Although there were only seven national unions organized between 1866 and 1869 those already established remained intact through these years so that at the end of the decade there were in existence thirty-two national craft unions, in addition to the trades' assemblies which were found in most of the large cities. The membership of organized labor at this time, 1869, was about 400,000. By 1873 nine more national craft unions had appeared and no longer do we need to consider unionism from the point of view of its structural and functional aspects but rather as particular organizations such as Knights of Labor and the American Federation of Labor.

In 1866 the National Labor Union was organized in Baltimore. Although it lasted only half a dozen years it is important for it reflects the attitude of labor during that decade. At its height of power its membership was about 540,000. A national convention was held each year. It cooperated with the Grange associations in the adoption of "green-backism." The National

Labor Union was interested in every kind of reform which would help labor—even the matters of organizing the newly freed negroes. The political reformers who remained in the organization were unable to keep it alive and by 1872 it ceased to function.

LOSING GOD

One often sees homes where the mellowness that makes home life beautiful have been neglected until the ill consequence has gone so far that it is too late to mend. Nobody has committed adultery. Nobody has denied the principles of a great home. Only, dropping the means of grace, they have awakened to find that grace itself has gone.

Millions are so losing God. I know one student of music who hopes sometime to be a concert pianist and who in recent weeks has been practicing five hours a day with his right thumb alone. That is the test of his sincerity, his teacher says to him. Does he want what he says he wants enough to master the techniques? Yet how many of us spend five minutes a day on the thoughtful nurture of our inner lives? "Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap." From *Successful Christian Living* by Harry Emerson Fosdick; Harper & Brothers.

Sermon Titles That Preach

By Charles Milton Griffeth*

Here are some suggestions for sermon topics which you will appreciate.



"Well, what's being offered on tomorrow's sermon menu?" mentally asks the church-minded reader of Saturday's paper, as he turns to the church notices and runs down the column. Many visitors in the large cities, and even in smaller localities, finding that they must stay over the week-end, look over the church notices in the Saturday papers to select a church to visit on Sunday. Very often they are influenced in their choice by what the sermon topic promises.

A perusal of these printed sermon topics is quite revealing. The first impression one receives is that some ministers seem to give very little attention to the titles of their sermons. This is especially felt when one reads such a commonplace title as "The Prodigal Son." Such a title as this reveals at once what the sermon will be. While one could not preach anything better than that beautiful and truth revealing parable of Jesus, the preacher could at least give his sermon a title that would not cause the reader of Saturday's paper to say: "Oh, I've heard that many times!" and look further down the column for something that seemed to promise more freshness and originality.

The text of the parable gives many phrases that could be used as topics which would suggest that the preacher promises to give a fresh presentation of the parable, such as, "Riotous Living," "When He Had Spent All," "His Elder Son," or "This, Thy Son."

One must be careful, however, to avoid the pitfall that some ministers fall into—using such titles as are bizarre and sensational. Such titles only result in sharp criticism and a cheapening of both the sermon and the minister. One does not need to stoop to these to attract attention. Let him give his sermon title freshness plus dignity and it will attract all classes of readers.

It is refreshing when running down such a list of sermon topics in Saturday's paper to find one that carries with it atmosphere, color, and even a suggestion of romance. As an illustration,

tion, here is such a topic which I noticed recently: "It Does Happen Here." As the eye catches this topic, the reader feels that here is a sermon which is not "out of the barrel," but one that has been freshly prepared, that the minister who is to deliver it is well read in other fields besides that of theology. A topic of this kind has in it an element of uniqueness and originality.

If a minister is looking for a source of new fresh striking titles for sermons, let him make a study of the titles of the recent book offerings. I have before me a list of some sixty-five titles that I have gathered from the latest literature. Among these are such suggestive titles as "To Have and Have Not," "They Seek a Country," "Salute to Yesterday," "Youth in Trust," "So We'll Live," and "The Rain Came."

Such titles as these stir the imagination and suggest themes that can be developed into impressive messages. Take, for instance, such a recent book title as *Deep Summer*. Does not this flash at once upon the imagination a picture of sunlit fields, fragrant with flowers and inviting relaxation? Does it not suggest a message on the blessedness of basking one's soul in the serenity of Divine Love?

Or, if the opposite season appeals to you, here is another recent book title, *Winter Orchard*. This title flashes upon my mind a picture of bare grim branches of old apple trees standing in rows on a hillside, their twany tops catching the glow of the setting sun. Would not this title suggest a message on the advisability of making our lives fruitful in Christian service before the approach of the winter of life?

It is not my thought to lift any one of these titles boldly from a book cover and place it at the top of one's sermon, although occasionally this might be done with great effectiveness, provided credit is given to the book from which it is taken. The giving of that credit will sometimes provide you with a captivating opening paragraph. Some of the recent book titles that might be so used are, *Dust of Empire*, *Sunset at Noon*, *The Long Death*, *Suns Go Down*, and *None Shall Look Back*.

If you will collect a list of such titles of new book offerings, you will find

(Turn to page 317)

TEN DAYS WITH TRALLE

A representative ten days' record of the consultative activities of Dr. Henry Edward Tralle is as follows:

● **Thursday Evening, in Indiana.** Reported to the officials of an Evangelical church on a three days' survey, presenting sketch floor plans for a \$35,000 educational addition.

● **Friday Evening to Sunday Evening, in Michigan.** Met committee of another Evangelical church of a different synod for the first time, was employed, spent Saturday and Sunday in an intensive survey, and made report, with analysis of the situation and the presentation of plans for a \$15,000 school addition.

● **Monday, in Ohio.** A return visit to a Baptist church, after having made a survey and a report on findings, with plans.

● **Tuesday, in Another Ohio City.** Helped an Evangelical committee to present in a congregational meeting the plans which he had helped to develop, and to obtain a unanimous vote of approval with authorization of working drawings and specifications for improvements in the auditorium and the erection of a \$25,000 educational building.

● **Wednesday Evening in Pennsylvania.** Rendered a similar service to a Reformed church, with a similar favorable result.

● **Thursday, With Another Pennsylvania Church.** Re-drew and improved plans for a Moravian church, and presented these in an official board meeting. The plans are for a \$70,000 building, and are still in the tentative stage. The next step will be the employment of an architect to work with the consultant and the committee.

● **Friday, Day and Night, on Train. Saturday, in Illinois, With a Presbyterian Church.** Fourth visit. Working on a \$75,000 building, all new. Next destination, a city in Texas.

During these ten days, worked with seven churches in five states; and, during intervals of "resting," dictated answers to seven inquiries in his rôle as adviser to *Church Management*.

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Making Membership Mean Something

THE First Baptist Church of Wyandotte, Michigan, has devised a membership application which shows the new member that he is tying up with a serious organization. Following the form which indicates his desire to unite with the church either by confession of faith or transfer of letter there follows a section entitled "My Special Interests in the Church's Ministry." We are reproducing it below.

MY SPECIAL INTERESTS IN THE CHURCH'S MINISTRY

The items in the ministry of the Church which I have checked below are those in which I have particular interest or for which I have special talent. As my time and ability permit, I shall be happy to participate in the activities involved.

In the Field of Worship

- Morning Worship
---- Evening Worship
---- Prayer Meeting
---- Dramatic Programs
---- Choir
---- Orchestra

(Blank spaces are for
other items not listed.)

Personal Spiritual Development through:

- Bible Reading
---- Reading of Other Devotion-
al Literature
---- Family Worship
---- Daily Private Meditation and
Prayer

In the Field of Christian Education

- Sunday School Class
---- Young People's Meeting
---- Workers' Conference
---- Missionary Meetings
(WMS, WWG, RA)
---- Teaching in the ----- Dept.
---- Leading in the ----- Group
---- Helping in a Dramatic Club
---- Boy Scouts
---- Leadership Education Classes
---- Junior Church
---- Special Studies

Personal Development as a leader by reading suggested litera- ture (at least one book each month).

In the Field of Evangelism and Soul Winning

- Personal contact with non-mem-
bers
---- Visiting in homes to encourage
decisions
---- Inviting non-members to services
---- Reviving the interest of inactive
members
---- Promoting Special Evangelistic
Services

In the Field of Christian Fellowship

- Assisting the Social Committee
at social functions

- Entertaining a group of pa-
rishioners in my home
---- Giving time for visiting in the
homes
---- Weekly ----- Monthly

Special Talents and Interests

---- I have special ability which I
would like to make available
to the church as indicated be-
low.

- Music
---- Stenography
---- Artistic
---- Boys' Work
---- Men's Work
---- Girls' Work

In the Field of Christian Giving and Finance

(It is this church's policy to encour-
age the principle of tithing, that is, the
giving of 1/10 of our income for re-
ligious and benevolent purposes.)

---- I will set aside at least 10% of
my income for church and
benevolent work

---- I will give for the local expense
of the church \$----- per
week

---- I will give for the world-wide
ministry of the church \$-----
per week. (I understand that
about 75% of this goes for
work in the home field and
25% for work abroad)

In the Field of Christian Social Action

---- So as to make possible a more
adequate ministry on the part
of our church to the social ex-
periences of men, I will take
special interest in the matters
I have checked below.

- Relief of Needy Families
---- Elimination of Traffic in
Liquor
---- Promotion of World Peace
---- Christian Home Making
---- Better Citizenship
---- Industrial Progress

A PRAYER

Oh, grant that I may find today,
Dear Lord, Thy will for me.
Help me to keep the pathway clear
That I should walk with Thee.

Give me to see the sweetness of
The smile upon Thy face.
Oh, I would live just for today,
Be guided by Thy grace.

Oh, let me hear Thy gentle voice,
Speak in my heart, Thy word;
No safer guide, no surer trust
To me can life afford.

When night shall come and work is
done,
May I lie down in peace.
I would not murmur or complain;
Oh Lord, my faith increase
H. P. Woertendyke.

Sermon Titles That Preach

(From page 315)

that such a list, as you study it, will suggest other titles which will be original with you. This was my own experience. One title which my list suggested was "Thunder in the Morning," a phrase from the old saying, "Thunder in the morning, sailors take warning." Under this title I gave a message of admonition to heed the voice of conscience as a "warning thunder" that presaged a storm of judgment that may come later in life's day. I discovered that this title not only awakened interest in the sermon but it also served to carry the sermon in the memories of those who heard it.

Sometimes you will discover that a very popular book title can be slightly changed into a very forceful sermon topic. Such a title is that very popular one of Walter P. Pitkin's *Life Begins at Forty*, which is being adopted in many ways, such as "Life Begins at College," and "Life Begins with Love."

Taking advantage of the popularity of this title, I turned it into "Life Begins with Jesus," heading a strong argument that only in Jesus can one live victoriously happy and successful.

Another prolific source of attractive topics is to be found in the phrases of Scripture itself. As you read along the Scripture passage a group of words will, when lifted out, give you a most striking and original title, as we pointed out in regard to a sermon on the Prodigal Son. Such Scriptural phrases that could be used as striking sermon topics are: "The Desire of the Slothful," "Like Deep Water," "Bread of Desire," "The Lord Looked Down," and "Before the Cock Crow."

Successful authors have often lifted out Scriptural phrases and used them as titles. Remember Winston Churchill's *The Inside of the Cup*? And there was Israel Zangwill's *The Mantle of Elijah*, and Pearl Buck's *A House Divided*. We can not go wrong in following such a method that has proven so successful with them.

There is an unlimited wealth of original, forceful and intriguing titles to be found in Scriptural phrases. And I am confident that a study of modern book titles will enable us to spot such Scriptural phrases which, used as sermon topics, will not only attract hearers, but give a concise and unforgettable expression of the message of the sermon.

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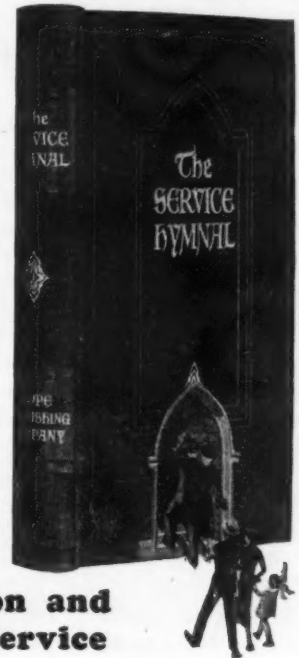
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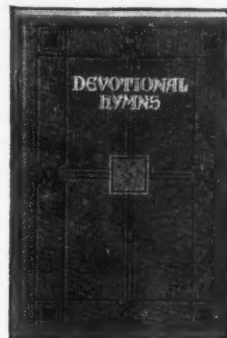
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Christ Could Save the World

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THE demand made by the Greeks, and the message to the Romans, form a foundation for a good sermon, even by a poor preacher. "We would see Jesus," demanded the Greeks. That put the first person first. Primacy belongs to Jesus. That means no other personality ranks. Not Moses. Not Peter. Not Paul, or Appollos. Not the virgin Mary. Christ. Then, the letter sent to the Romans builds to that in strength. "Now, if any man have not the spirit of Christ he is none of his." That puts the first thing first. Primacy belongs to the spirit of Christ. No other thing ranks. Not law, Not a new moon. Not a sabbath day. Not ordinances. Not doctrines or creeds. Not precise definition. No liturgy however sacred is as sacred as the spirit of Jesus Christ.

There is a delightful latitude in this latter text. It denies, and it affirms. It essentially says, if a man have works, have the exact letter of the law, have the original ordinance, have the proper apostolic continuity, have all faith so as to remove mountains, and have not the spirit of Christ, he is none of his. It affirms. It states that if a man have the spirit of Christ, what ever else he does not have in the way of meticulous observances, carefully defined dogma, he is one of his just the same.

The absolute is Jesus Christ. The test of it is, if any man have the spirit of Jesus Christ. Our business, as followers of Christ, is to take him to the world—his personality, his spirit. It is not an organization we are to take. It is for us to be as determined as was the worthy who cried, "I am determined to know nothing among you save Jesus Christ, and him crucified."

I refuse to use the word Christian, or Christianity. We have come so far afield that Christianity and Christ are not at all the same. We have covered up Christ with Christianity. We are Lilliputian pharisees tying down and snarling up a giant of power with little fine-spun doctrines.

Christianity is a cordially hated thing. Hated for what it has stood for. Hated for what it has condoned. Hated for what it has blessed. Hated for what it has been associated with.

I find myself in the same compartment with a young Jewish gentleman on my way to Cincinnati. He is in the

radio business in Brooklyn, and on his way to Cincinnati to buy receiving sets from a large concern there. Soon I found out his business. Soon he finds I am a Christian minister. "What do you think of Christianity?" I query. "Christianity? I hate it. I hate it for all it has done against my people, the pogroms, the persecutions, the slanders." He is bitter against my organization. His magnanimity makes him tolerant of me. "What do you think about Christ?" I venture. "Christ? He is the greatest Jew that ever lived. Greater than Moses, even. I believe he could save the world."

I ponder those words. I, too, believe Jesus could save the world. I believe there is no other name under heaven given among men that can save the world but Jesus Christ. But, we are making the mistake of offering the world something else. Substitutes. Symbols. We adopt the commercial copyright method, "Not genuine without this sign." And, the sign we offer is a doctrine about Christ, a religious mode. A disagreement we register about the manner of eating the Lord's supper, about the way of baptism, about an apostolic succession, about singing psalms or hymns, about consubstantiation, or transubstantiation, about even the name we should call ourselves. We go emphasizing a thing rather than a personality, a method rather than the man, offering the world a surfeit of contradictions and confusions. It is babel all over again. We go forth to do a Christian work in a city, town, or hamlet, in a far-flung, and costly mission station, and when we have built, comes another Christian to undo the work, and set up a rivalry to it, claiming the former work was not good because it lacked his sign.

"I don't like the Christ of your creeds, and the Christ of your churches," said a Brahman to E. Stanley Jones. "How would you like the Christ of the Indian road?" he is asked. "I could love and follow the Christ of the Indian road," is the meaningful reply.

"I have hated Christianity," stoutly says a Hindu lawyer. "But if Christianity is Christ, I do not see how we Indians can hate it."

As I ponder these statements tonight I could even hope that we could get a new name for this way in the place of Christianity. Something that would

imply that we are followers of Jesus only, determined to know nothing but him. One thing is certain, if we keep the name we must return the spirit to the letter, Christ to Christianity.

Not by Creed or Symbol

We will never win the world by symbols. "In hoc signo," will not conquer the world for Christ. "In hoc Christo." This Christ. Not what sign but what name, what person.

"Not what, but Whom, I do believe That in my darkest hour of need, Hath comfort that no mortal creed To mortal man may give.

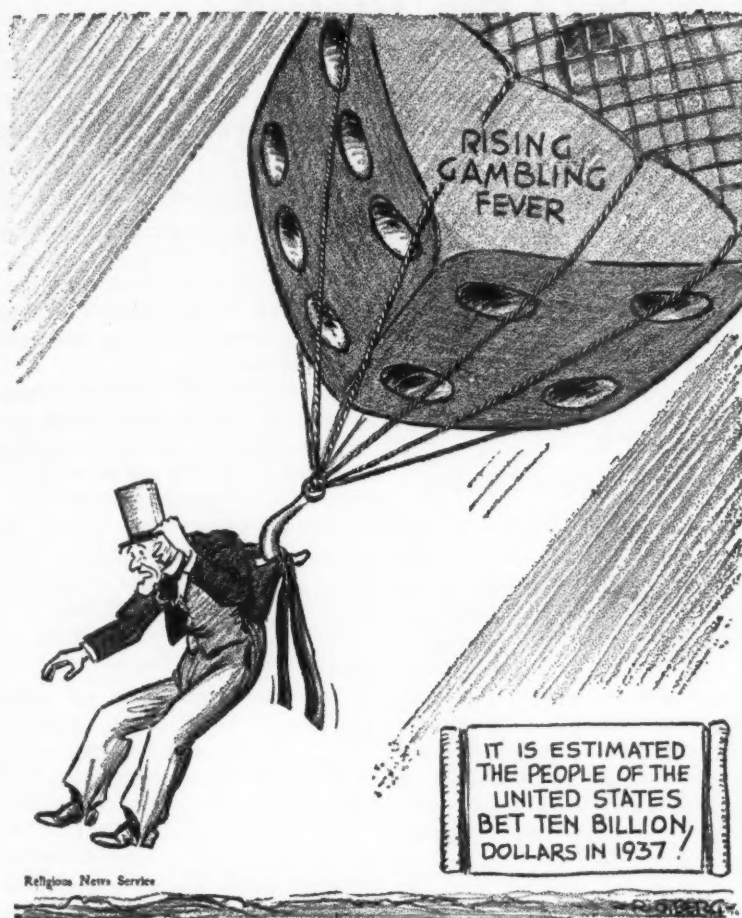
"Not what, but Whom, For Christ is more than all the creeds, And his life full of gentle deeds, Shall all the creeds outlive."

It isn't the creed. It's Christ. How can Christ abide the shameless contradictions that are extant in the world? We are arrayed not with the seamless garment, but with the coat of many colors. What a crazy-quilt patch-work we offer to the world. Our disagreements win for us but the pity of the world. To it it is evident that the reason we are legion today instead of one is because our rallying center is not Christ. It is always something else. Our emphasis is something about Christ. A day, A rite, A symbol. A shame!

It isn't a symbol. It's Christ. What spirit would lead a people to set upon the emphasis of the content of a piece of bread, or a cup so as to forget the Christ for which it stands. What spirit would lead them into division, debate, spleen, hatred? What spirit would lead a people to keep the proper symbol, and lose the proper Christ? How are crucifixes, wafers, days, baptisms, rites, interpretations to be compared with the Master? What would he do with all these symbols—symbols that no longer stand for Christ, brotherhood, the kingdom of God, love, joy, peace, or any of the fruits of the spirit, but for divisions, distrusts, suspicions? Christ is greater than any symbol of Christ.

"There is growing up in India a Christian cult apart from the Christian church," says Doctor Jones. And, why not? Isn't it quite sensible? From the reports that reach me from the stalwarts in mission lands, and from the radiations of the spirit of Jesus they give when they return, I have an idea that it won't be long until they will be sending missionaries back to

*Minister, First Baptist Church, Wilkesburg, Pennsylvania.



BEING TAKEN FOR A RIDE

us to bring us to the unity of the spirit of Jesus Christ. They tell me that over there they acknowledge no divisions. They had better not. Not if they wish to win the world for Christ. I am firm in the conviction that over here we have gone as far as the common sense of the people of America will allow us to go in the propagation of the rubrics of religion. The thinking man is all done with unimportant emphases. The plain man is tired to the death of peccadillos, jots and tittles. He is standing up in the midst of all this and calmly demanding, "Sirs, we would see Jesus." Or, he is leaving the church and its miserable little factions alone. And unless he is shown Jesus by the church, I do not have to be a prophet to predict that either he will unite with the Hindu in forming a Christian cult "apart from the Christian church," or he will leave the church forever and thus it will die the death.

Sirs, we must divorce Christ from substitutes. We must have done with counterfeits. We have today beautiful forms, nice distinctions, proper and traditional practices, but where is the power? Where is the spirit? It is

lost. Is there such a thing as keeping the faiths of our fathers and losing the spirit of Jesus? And of what good are the lamps in our home, beautiful as they may be, if we have no oil in them?

A princeling once fell in love with a goose girl. She was a picture of beauty with charming grace. He decided to honor her with his hand, to give her his royal name. From his palace he sent a priceless diamond ring that rivaled the morning star for radiance. It was set in a lovely and expensive mounting. Not its like was there in all the kingdom. He dispatched it in a proper velvet box and dreamed of seeing it gracing her slender hand. The trysting day came. The prince came a-riding. He greeted his love. When he looked to see the sparkling jewel on her finger, imagine his great disappointment and consternation to find that she had tied the green velvet box on her finger, and had utterly lost the rare and priceless gem.

All of which is a parable. We have kept the forms. We have lost the spirit. We have treasured the externals and lost the priceless content, the

(Turn to page 325)

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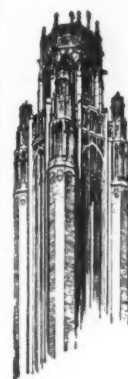
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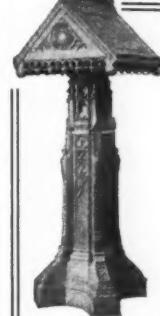
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Holy Week Matins

By Dorothy W. Pease

Holy week matins in a Baptist church? Why not. Miss Pease gives the story of the experience of the First Baptist Church, Melrose, Massachusetts, last year. The attached programs will prove suggestive to other churches which may wish to use this idea.

"In the castle of my soul
Is a little postern gate,
Whereat, when I enter,
I am in the presence of God.
In a moment, in the turning of a
thought,
I am where God is,
This is a fact."

Walter Rauschenbusch.



The prime ministry of the church is to open little postern gates that the hungry, heart-sick world may enter and find God. The various communions seek God in many different ways, some in silent meditation, some in formal ritual, some through exhortation, and some through emotional excitement even to the point of hysteria.

Among the non-liturgical churches there is an increasing appreciation of the ritual and a growing acceptance of the Gothic architecture, the gowned minister and vested choir, litanies and unison prayers, chants, antiphons and responses by the choir and other accoutrements of formal worship. This is not because fashion decrees Gothic cathedrals as it does modernistic architecture in homes and public buildings, but for a far deeper reason, to create an awareness of God. The lofty arches point heavenward and lift the worshipper from the terrestrial sphere; the vestments cover up the varied personalities as expressed in dress, making it easier to see the one Person; the beauty and drama of the formal service as it moves from the first recognition of God's presence to a climax in the final prayer of dedication take the worshipper into the presence of God and there refine his thoughts and will.

The Sunday morning service of worship and an occasional vesper service have been the formal services of worship in the past; other appointments of the church being informal. There is a wide use of formal services for the installation of officers, for the consecration of church school teachers, for dedication of buildings, and for communion services of consecration on special occasions. The departments of the church school often use a modified

ritual and young people's groups are learning how to prepare such services for their meetings.

A year ago one of our deacons suggested our having very brief services for worship and meditation each morning during Holy Week at an hour convenient for commuters. At first this sounded very strange for a Baptist church but as we thought it over and tried to picture it in a worshipful setting, we realized that it had unlimited possibilities as a preparation for the experience of the Easter joy.

The newer churches are often including in their plans small chapels which can be used for small groups or for church school departments, believing that the architectural setting adds much to the value of formal worship. Ours is not a new church but we discovered, almost by accident, that a room near the main entrance had a Gothic bay in one end which made a perfect setting for an altar. A rich brown curtain covered the windows and the improvised altar was covered with a golden brown velvet curtain. A strip of fine cream-colored antique lace enriched the top of the altar where we placed our beautiful gold cross. The side bracket lights were shaded in such a way as to provide soft floodlights for the cross and the pedestal pulpit and chair on one side were balanced on the other, during Holy Week, by a beautiful tall Easter lily. The light for the worshippers came from the large Gothic window on one side of the room. Pictures were removed from the wall and the piano moved to the other side of the sliding doors so that the music was distant and less intrusive.

Many hours went into the preparation for these services, timing them carefully in order not to exceed fifteen minutes, yet making each moment count in bringing to the worshipper an increased awareness of God. The quiet musical preparation was varied from day to day—piano, violin, cello, organ—and the prayers and responses were culled from the choicest sources of worship materials. The sequence of themes led the worshipper from quest to service: "Realizing the Presence of God in the Quest for Truth," "Realizing the Presence of God in the Si-

lences," "Realizing the Presence of God in His World," "Realizing the Presence of God in Human Fellowship," "Realizing the Presence of God through Difficulty," "Realizing the Presence of God in Helpfulness."

The attendance was not limited to our own communion; teachers stopped on their way to school; nurses before going on duty and business men on their way to the train. By the third day the capacity of the room was reached and chairs were placed in the vestibule. The hour, 7:45 to 8:00, was too late for many commuters and for those in high school and too early for many housewives. Therefore, it is very probable that this year, in order to accommodate a larger number and because of the limitations of the room, we shall have two services, one from 7:30 to 7:45 and one from 8:00 to 8:15.

REALIZING THE PRESENCE OF GOD IN THE QUEST FOR TRUTH

Musical Preparation

Silent prayer for a realization of God's presence: "I am the truth. . . No man cometh unto the Father but by me." Jesus.

Call to Worship

Leader: The Lord is in his holy temple.

People: Let all the earth keep silence before him.

Leader: Listen to the question of Job: "Canst thou by searching find out God?"

People: Listen to the answer of Jesus: "Seek and ye shall find. Knock and it shall be opened unto you."

Leader: Oh come, let us worship and bow down.

People: Let us worship God in spirit and in truth.

Let Us Pray. (All uniting)

Almighty God, unto whom all hearts are open, all desires known, and from whom no secrets are hid; cleanse the thoughts of our hearts by the inspiration of thy Holy Spirit, that we may perfectly love thee, and worthily magnify thy holy name; through Jesus Christ our Lord. Amen.

The Word of God Through Scripture

John 8:32; 12:14a; 25:32; 14:1, 6b, 7; 1:1, 14, 17, 18; 14:12, 13.

Meditation by the Minister

Prayer by the Minister

Musical response:

"Bless thou the truth, dear Lord, to me, to me,

As thou didst bless the bread by Galilee.

Beyond the sacred page, I seek thee, Lord;

My spirit pants for thee, O Living Word."

Our Confession of Faith

Minister: In the Master's name, let us make our confession of faith.

All: We believe that God is truth.

We believe, therefore, that all discovery of truth is a discovery of God.

We believe in Jesus Christ as the way to the truth about life.

We believe our understanding



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of truth and of God can be adequate only when taught by the Spirit of Christ.

We, therefore, dedicate ourselves anew to Jesus Christ in our quest for God through truth.

Prayer of Dedication (All uniting)

As we go now to the work of this day, our Heavenly Father, we would go with thee. Give us minds open to thy truth, and wills strong to reveal thy truth in our lives. Through Jesus Christ, our Lord. Amen.

* * *

REALIZING THE PRESENCE OF GOD IN THE SILENCES

Musical Preparation

Silent prayer for a realization of God's presence: "Be still and know that I am God."

Opening Meditation

THE MINISTER: "The Lord is in his holy temple, let all the earth keep silence before him."

"Oh, rest, in utter quietude of soul; Abandon words, leave prayer and praise awhile.

Let thy whole being, hushed in his control,

Learn the full meaning of his voice and smile."

Responsive Reading

MINISTER: My soul, wait thou in silence for God only;

For my expectation is from him.

PEOPLE: He only is my rock and my salvation;

He is my high tower; I shall not be moved.

MINISTER: With God is my salvation and my glory;

The rock of my strength, and my refuge, is in God.

Prayer (All uniting)

"Silently now I wait for thee, Ready my God, thy will to see.

Open my heart, illumine me, Spirit Divine." Amen.

God Speaks Through His Word
Meditation by the Minister
Prayer by the Minister

Musical response:

"Drop thy still dews of quietness,
Till all our strivings cease;
Take from our souls the strain
and stress,
And let our ordered lives confess
The beauty of thy peace."

Amen.

Our Confession of Faith

Minister: In the Master's name, let us make our confession of faith.

All: We believe in the ever presence of God.

We believe God speaks to men today.

We believe that quietness of mind and heart is necessary if we are to hear the still, small voice of God.

We, therefore, shall endeavor more often to "be still" that we might know God.

Prayer of Dedication (All uniting)

Lord, we thank thee for thy inward voice, which ever and again calleth us away from the clamor and dusty strife of this life into the cool, quiet groves of eternity. We thank thee that close around us, ever pressing in on us, is thine eternal world, full of peace and joy. Help us as we now go to the work of our day to go in the calm assurance of thy presence.

"Mid all the traffic of the ways,

Turmoil without, within,

Make in my heart a quiet place

And come and dwell therein.

A little shrine of quietness,

All sacred to thyself,

Where thou shall all my soul

possess,

And I may find myself." Amen.

Silent Prayer and Benediction

The services of worship were prepared by Reverend Harold V. Jensen, pastor of the church.

The Seventeenth Century Preacher

By Thomas Babington (Lord Macaulay)

This is the first of several articles which will show the preacher in various historic eras. The material is taken from chapter three of Lord Macaulay's "History of England."

THE place of the clergyman in society had been completely changed by the Reformation. Before that event, ecclesiastics had formed the majority of the House of Lords, had, in wealth and splendour, equalled, and sometimes outshone, the greatest of the temporal barons, and had generally held the highest civil offices. Many of the Treasurers, and almost all the Chancellors of the Plantagenets, were bishops. The Lord Keeper of the Privy Seal and the Master of the Rolls were ordinarily churchmen. Churchmen transacted the most important diplomatic business. Indeed, all that large portion of the administration which rude and warlike nobles were incompetent to conduct was considered as especially belonging to divines. Men, therefore, who were adverse to the life of camps, and who were, at the same time, desirous to rise in the state, commonly received the tonsure. Among them were sons of all the most illustrious families, and near kinsmen of the throne, Scroops and Nevilles, Bourchiers, Saffords, and Poles. To the religious houses belonged the rents of immense domains, and all that large portion of the tithe which is now in the hands of laymen. Down to the middle of the reign of Henry the Eighth, therefore, no line of life was so attractive to ambitious and covetous natures as the priesthood. Then came a violent revolution. The abolition of the monasteries deprived the Church at once of the greater part of her wealth, and of her predominance in the Upper House of Parliament. There was no longer an Abbot of Glastonbury or an Abbot of Reading seated among the peers, and possessed of revenues equal to those of a powerful Earl. The princely splendour of William of Wykeham and of William of Waynflete had disappeared. The scarlet hat of the Cardinal, the silver cross of the Legate, were no more. The clergy had also lost the ascendancy which is the natural reward of superior mental cultivation. Once the circumstance that a man could read had raised a presumption that he was in orders. But, in an age which produced such laymen as William Cecil and Nicholas Bacon, Roger Ascham and Thomas Smith, Walter

Mildmay and Francis Walsingham, there was no reason for calling away prelates from their dioceses to negotiate treaties, to superintend the finances, or to administer justice. The spiritual character not only ceased to be a qualification for high civil office, but began to be regarded as a disqualification. Those worldly motives, therefore, which had formerly induced so many able, aspiring, and high-born youths to assume the ecclesiastical habit, ceased to operate. Not one parish in two hundred then afforded what a man of family considered as a maintenance. There were still indeed prizes in the Church: but they were few: and even the highest were mean, when compared with the glory which had once surrounded the princes of the hierarchy. The state kept by Parker and Grindal seemed beggarly to those who remembered the imperial pomp of Wolsey, his palaces, which had become the favorite abodes of royalty, Whitehall and Hampton Court, the three sumptuous tables daily spread in his refectory, the forty-four gorgeous copes in his chapel, his running footmen in rich liveries, and his bodyguards with gilded poleaxes. Thus the sacerdotal office lost its attraction for the higher classes. During the century which followed the accession of Elizabeth, scarce a single person of noble descent took orders. At the close of the reign of Charles the Second, two sons of peers were Bishops; four or five sons of peers were priests, and held valuable preferment; but these rare exceptions did not take away the reproach which lay on the body. The clergy were regarded as, on the whole, a plebeian class. And, indeed, for one who made the figure of a gentleman, ten were mere menial servants. A large proportion of those divines who had no benefices, or whose benefices were too small to afford a comfortable revenue, lived in the houses of laymen. It had long been evident that this practice tended to degrade the priestly character. Laud had exerted himself to effect a change; and Charles the First had repeatedly issued positive orders that none but men of high rank should presume to keep domestic chaplains. But these injunctions had become obsolete. Indeed, during the domination

of the Puritans, many of the ejected ministers of the Church of England could obtain bread and shelter only by attaching themselves to the households of Royalist gentlemen; and the habits which had been formed in those times of trouble continued long after the re-establishment of monarchy and episcopacy. In the mansions of men of liberal sentiments and cultivated understandings, the chaplain was doubtless treated with urbanity and kindness. His conversation, his literary assistance, his spiritual advice, were considered as an ample return for his food, his lodging, and his stipend. But this was not the general feeling of the country gentlemen. The coarse and ignorant squire, who thought that it belonged to his dignity to have grace said every day at his table by an ecclesiastic in full canonicals, found means to reconcile dignity with economy. A young Levite—such was the phrase then in use—might be had for his board, a small garret, and ten pounds a year, and might not only perform his own professional functions, might not only be the most patient of butts and of listeners, might not only be always ready in the weather for bowls, and in rainy weather for shovel-board, but might also save the expense of a gardener or of a groom. Sometimes the reverend man nailed up the apricots; and sometimes he curried the coach-horses. He cast up the farrier's bills. He walked ten miles with a message or a parcel. He was permitted to dine with the family; but he was expected to content himself with the plainest fare. He might fill himself with the corned beef and the carrots: but, as soon as the tarts and cheese-cakes made their appearance, he quitted his seat, and stood aloof till he was summoned to return thanks for the repast, from a great part of which he had been excluded.

Perhaps, after some years of service, he was presented to a living sufficient to support him; but he often found it necessary to purchase his preferment by a species of Simony, which furnished an inexhaustible subject of pleasantly to three or four generations of scoffers. With his cure he was expected to take a wife. The wife had ordinarily been in the patron's service; and it was well if she was not suspected of standing too high in the patron's favour. Indeed, the nature of the matrimonial connections which the

1938 Easter

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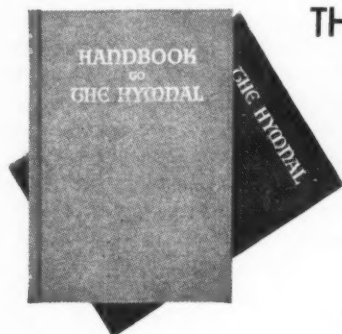
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 - c. His Interest—He died for me.
- II The Traveler—"me"
 - a. Must take the journey.
 - b. Have not had experience.
 - c. Need just such a guide.
- III The Road—"path"
 - a. One of many.
 - b. Is a narrow road.
 - c. Not many going this way.
- IV The Destination—"life"
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clergymen of that age were in the habit of forming is the most certain indication of the place which the order held in the social system. An Oxonian, writing a few months after the death of Charles the Second, complained bitterly, not only that the country attorney and the country apothecary looked down with disdain on the country clergyman, but that one of the lessons most earnestly inculcated on every girl of honourable family was to give no encouragement to a lover in orders, and that, if any young lady forgot this precept, she was almost as much disgraced as by an illicit amour. Clarendon, who assuredly bore no ill will to the priesthood, mentions it as a sign of the confusion of ranks which the great rebellion had produced, that some damsels of noble families had bestowed themselves on divines. A waiting-woman was generally considered as the most suitable helpmate for a parson. Queen Elizabeth, as head of the Church, had given what seemed to be a formal sanction to this prejudice, by issuing special orders that no clergyman should presume to espouse a servant girl, without the consent of the master or mistress. During several generations accordingly the relation between divines and handmaidens was a theme for endless jest; nor would it be easy to find, in the comedy of the seventeenth century, a single instance of a clergyman who wins a spouse above the rank of a cook. Even so late as the time of George the Second, the keenest of all observers of life and manners, himself a priest, remarked that, in a great household, the chaplain was the resource of a lady's maid whose character had been blown upon, and who was therefore forced to give up hopes of catching the steward.

In general the divine who quitted his chaplainship for a benefice and a wife found that he had only exchanged one class of vexations for another. Hardly one living in fifty enabled the incumbent to bring up a family comfortably. As children multiplied and grew, the household of the priest became more and more beggarly. Holes appeared more and more plainly in the thatch of his parsonage and in his single cassock. Often it was only by toiling on his glebe, by feeding swine, and by loading dung-carts, that he could obtain daily bread; nor did his utmost exertions always prevent the bailiffs from taking his concordance and his inkstand in execution. It was a white day on which he was admitted into the kitchen of a great house, and regaled by the servants with cold meat and ale. His children were brought up like the children of the neighbouring peasantry. His boys followed the plough; and his

girls went out to service. Study he found impossible; for the advowson of his living would hardly have sold for a sum sufficient to purchase a good theological library; and he might be considered as unusually lucky if he had ten or twelve dog-eared volumes among the pots and pans on his shelves. Even a keen and strong intellect might be expected to rust in so unfavorable a situation.

Assuredly there was at that time no lack in the English Church of ministers distinguished by abilities and learning. But it is to be observed that these ministers were not scattered among the rural population. They were brought together at a few places where the means of acquiring knowledge were abundant, and where the opportunities of vigorous intellectual exercise were frequent. At such places were to be found divines qualified by parts, by eloquence, by wide knowledge of literature, of science, and of life, to defend their Church victoriously against heretics and sceptics, to command the attention of frivolous and worldly congregations, to guide the deliberations of senates and to make religion respectable, even in the most dissolute of courts. Some laboured to fathom the abysses of metaphysical theology; some were deeply versed in biblical criticism; and some threw light on the darkest parts of ecclesiastical history. Some proved themselves consummate masters of logic. Some cultivated rhetoric with such assiduity and success that their discourses are still justly valued as models of style. These eminent men were to be found, with scarcely a single exception, at the Universities, at the great Cathedrals, or in the capital. Barrow had lately died at Cambridge, and Pearson had gone thence to the episcopal bench. Cudworth and Henry More were still living there. South and Pococke, Jane and Aldrich, were at Oxford, Prideaux was in the close of Norwich, and Whitby in the close of Salisbury. But it was chiefly by the London clergy, who were always spoken of as a class apart, that the fame of their profession for learning and eloquence was upheld. The principal pulpits of the metropolis were occupied about this time by a crowd of distinguished men, from whom was selected a large proportion of the rulers of the Church. Sherlock preached at the Temple, Tillotson at Lincoln's Inn, Wake and Jeremy Collier at Gray's Inn, Burnet at the Rolls, Stillingfleet at Saint Paul's Cathedral, Patrick at Saint Paul's in Covent Garden, Fowler at Saint Giles's, Cripplegate, Sharp at Saint Giles's in the Fields, Tenison at Saint Martin's, Sprat at Saint Margaret's, Beveridge at Saint Peter's in

Cornhill. Of these twelve men, all of high note in ecclesiastical history, ten became Bishops, and four Archbishops. Meanwhile almost the only important theological works which came forth from a rural parsonage were those of George Bull, afterward Bishop of Saint David's; and Bull never would have produced those works, had he not inherited an estate, by the sale of which he was enabled to collect a library, such as probably no other country clergymen in England possessed.

Thus the Anglican priesthood was divided into two sections, which, in acquirements, in manners, and in social position, differed widely from each other. One section, trained for cities and courts, comprised men familiar with all ancient and modern learning; men able to encounter Hobbes or Bossuet at all the weapons of controversy; men who could, in their sermons, set forth the majesty and beauty of Christianity with such justness of thought, and such energy of language, that the indolent Charles roused himself to listen, and the fastidious Buckingham forgot to sneer; men whose address, politeness, and knowledge of the world qualified them to manage the consciences of the wealthy and noble; men with whom Halifax loved to discuss the interests of empires, and from whom Dryden was not ashamed to own that he had learned to write. The other section was destined to ruder and humbler service. It was dispersed over the country, and consisted chiefly of persons not at all wealthier, and not much more refined, than small farmers or upper servants. Yet it was in these rustic priests, who derived but a scanty subsistence from their tithe sheaves and tithe pigs, and who had not the smallest chance of ever attaining high professional honours, that the professional spirit was strongest.

Christ Could Save the World

(From page 319)

spirit of Jesus Christ. "If any man have not the spirit of Christ, he is none of his."

Men and brethern, what shall we do?

Let those of us in the church raise our voices with the Greeks outside the church. Let us begin to say:

"We would see Jesus. This is all we're needing;
Strength, joy, and willingness come with the sight;
We would see Jesus dying, risen, pleading,
Then welcome day, and farewell mortal night."

And, one day, please God, it shall be added unto us, "Then were the disciples glad when they saw the Lord."

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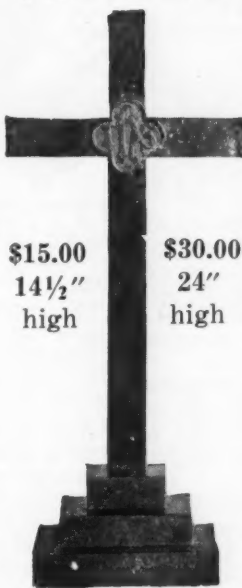
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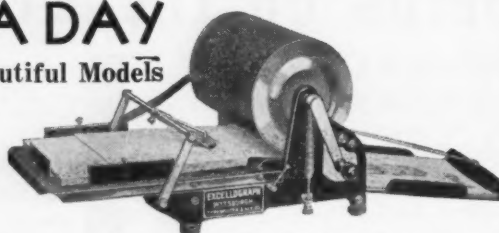
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Ministers Vacation Exchange



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No charge is made for insertions in this department, so long as you observe the simple rules. First give your own name and address. Correspondence is to be between ministers not through the office of *Church Management*. Second, make the notice as brief as possible. Space costs money. If you wish to have an item inserted in the April issue let us have copy not later than March 5.

United Brethren, Berthoud, Colorado. Church of 400 members. Exchange with pastor of my own or other denomination for four Sundays to be decided by mutual agreement. At foot of Rocky Mountains, one hour's drive

to Estes Park and Rocky Mountain National Park. One hour's drive to Denver. One service on Sunday. No honorarium. G. H. Bickelhaupt, Box 146, Berthoud, Colorado.

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Crawfordsville, Indiana. Methodist minister, membership of 600, desires exchange for month of August, or will supply for any denomination, in region of Great Lakes, Canada or U. S. A. or State of Florida. James P. Alford, Crawfordsville, Indiana.

Presbyterian and Reformed Church, Barberton, Ohio. Forty miles south of Cleveland. 700 members. Will exchange pulpit and manse with some minister in the Rocky Mountain area or in Nova Scotia for four weeks of August. One service on Sunday. No honorarium. Beautiful Gothic Church located on shore of small lake. Floyd Withrow, 636 Park Avenue, Barberton, Ohio.

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Tax Exemption of Church Property

By Arthur L. H. Street

AS MOST statutory and constitutional tax exemption provisions are worded, and interpreted by the courts, church property that is not actually used for church purposes is not free from taxation. For example, in the case of *Church of the Holy Faith vs. State Tax Commission*, 48 Pac. 2d, 777, the New Mexico Supreme Court decided that the Constitution of that state does not exempt from taxation a house and lot owned by a church but rented for private use. The Constitution declares that "all church property * * * shall be exempt from taxation." The court adopted the following reasoning of the Minnesota Supreme Court where similar questions were involved:

"If the church could acquire and hold free from taxes property used in business enterprises, she would depart from her true mission and become a competitor of other business concerns, a field in which she is entitled to no advantage over them. * * *

"Without express provision to that effect, we are not willing to hold that by the constitutional provision in question, as amended, the Legislature or the people intended to open wide the door of exemption and relieve from taxation all real estate owned by such corporations or religious societies, irrespective of the use of such property."

The New Mexico court cites numerous precedents showing that similar conclusions have been reached in many other states.

The New Mexico Supreme Court also had before it, the case of *Trustees of Property of Protestant Episcopal Church in New Mexico v. State Tax Commission*, 48 Pac. 2d, 786, which also involved an unsuccessful claim of right to exemption of church-owned

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property that was rented out. There the court considered the fact that the property had been acquired for future use as a girl's school for religious and educational work, but that the project was delayed for want of funds. But the court noted that the following well established rule of law applied:

"When a religious society has bought a lot for the purpose of erecting a church thereon, and has begun and is prosecuting with all reasonable diligence the erection of the building, the lot is generally held to be exempt from taxation. But a lot of land bought by a religious society with the intention of erecting a house of religious worship thereon even in the immediate future is not exempt. * * *

"It is generally held that land on which it is the intention of a religious society to erect a church building, but on which no work has been commenced, is not exempt from taxation."

CHURCH LEADER FINDS U. S. ARMAMENT EXPANSION UNWARRANTED

"Any action immediately looking toward a greatly augmented program of naval and military expansion is unwarranted," Dr. Samuel McCrea Cavert, general secretary of the Federal Council of the Churches of Christ in America, states in the current issue of the *United States News*.

Dr. Cavert says: "While I do not feel able to express a judgment in behalf of the churches generally, I have no hesitation in registering my personal conviction that any action immediately looking toward a greatly augmented program of naval and military expansion is unwarranted. I have seen no satisfactory evidence that such an increase is required for the defense of our country.

"I am convinced that the use of our naval resources in an attempt to coerce Japan would be a grave mistake and might transform a Far Eastern conflict into a world war.

"I am strongly of the opinion that a program of increased armaments should not be launched unless and until it is required by a clarified foreign policy. If it is not our policy to engage in naval activities in Asiatic waters I cannot see the justification for the enlargement of our naval establishment in the proposed categories.—Religious News Service.

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A List of Books for Lenten Reading

Chosen by Robert E. Speer

LET any one attempt to draw up such a list of books as this for Lenten reading, having in mind to deal justly by reader, author and publisher, and he will soon realize that he has undertaken a very difficult task. This is an honest and earnest effort, however, to present a representative list fitting many types of mind and setting forth in the language and thought-forms of our day various aspects of that Christian message which is valid for all days.

John Baillie: A Diary of Private Prayer.

Real prayers, not perfunctory, or professional, or self-conscious, or written to produce a book, but such prayers as each one of us wishes to make or ought to wish to make for himself. They are provided for the morning and evening of each day of the month and a blank page is left for one's own additions which ought to be better for these most helpful models.

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1271 pages. Simon & Schuster, \$3.75.

H. Emil Brunner: Our Faith.

Brunner is one of the three most influential theologians of Europe today. Some would set him even above both Barth and Heim. In *Our Faith*, already translated into many languages, he seeks simply and positively, for readers of all kinds, "to translate the great, difficult, strange words of the Bible into the familiar language of daily life" and to set forth to the contemporary mind "God's work in Jesus Christ." A barbed arrow of a book.

153 pages. Scribner, \$1.75.

Glenn Clark: I Will Lift Up Mine Eyes.

One never read any other religious book just like this. It is a combination of traditional devotion and the tone of modern persuasionism. It certainly is a lively and interesting book. If one finds anything he does not care for he can pass it by and

yet it may be just this that needs to find him. It teaches the reality of prayer and the joy of life and faith in God and it does it in a manner quite unique.

178 pages. Harper, \$1.50.

Earl L. Douglass: The Faith We Live By.

A clear and loving declaration of the faith of the Church expressed in the "Apostles' Creed," without any apology. The Gospel is conceived and set forth as a supernatural event begun and ended miraculously. The faith of the book is the faith of the Church throughout the ages, the faith without which there would have been no Lenten season and will be none.

190 pages. Cokesbury, \$1.50.

Harry Emerson Fosdick: Successful Christian Living.

Another of Dr. Fosdick's amazingly original and suggestive volumes, marked by a growingly positive and Evangelical note and rich in moral and spiritual appeal. Addressed avowedly to those who regard themselves as modernists, it says, "We must go beyond modernism and in that new enterprise the watchword will be not, Accommodate yourself to the prevailing culture! but, Stand out from it and challenge it."

270 pages. Harper, \$1.50.

Georgia Harkness: The Recovery of Ideals.

The author has "in mind chiefly those persons of high school and college age, and a few years beyond, who constitute what has come to be called 'the lost generation,' and she sets before them this appeal in behalf of a high philosophy of practical idealism. Dr. Garvie's *The Christian Faith* uses the intellectual approach, Miss Harkness the empirical. The two roads are meant to lead to the same goal, a real and living faith in the God in Christ whom the Lenten memories declare.

237 pages. Scribner, \$2.00.

E. Stanley Jones: The Choice Before Us.

An earnest and devout presentation of the author's interpretation of the Kingdom of God in relation to current political and social philosophies and as the only acceptable alternative to Naziism, Fascism and Communism, and a fervent appeal for immediate consecration to the mind and spirit of Jesus Christ, by one of the most unselfish and useful Christian leaders of our day.

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BOOK BROADCASTINGS

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Theology

Lectures on the Religious Thought of Soren Kierkegaard, by Eduard Geismar. Augsburg Publishing House. 97 pages. \$2.00.

Many who as after-dinner speakers have been appalled by the length of introductory remarks; others who have labored thru some of Shaw's prefaces, may at first be repelled by the fact that a forty-nine page discourse prefaces this work. Careful reading will prove both disarming and rewarding. It can be truly said that no man in America is better prepared to write of the work of Soren Kierkegaard than is the editor of this book and the writer of the preface, David F. Swenson, professor of philosophy at the University of Minnesota.

The book—which is in substance the Stone Foundation Lectures given at Princeton University during March 1936—is the work of the professor of theology at the University of Copenhagen.

Who was Kierkegaard? A Danish philosopher and theologian, who in a life of forty-two short years, changed the current of religious thinking not only of his own century but of the whole of Scandinavia. He has well been characterized as "the greatest philosophical writer that Scandinavia has produced." Many in his own time, and some since, misinterpreted his attempts to "wrest Christianity from the obscuring effects of a confusion of (aesthetic) philosophy and (liberal) theology." Many there are to-day, on the other hand, who, thoroughly appreciating the work of Kierkegaard, would stem the Barthian theology back to his work and writings.

In the compass of this book it is of course impossible for Prof. Geismar to deal with his subject as did Dr. George Brandes (1877) in his admirable biography. However, making use of facts unknown to Brandes, Geismar discusses: (1) The Life of Kierkegaard, (2) The Method of Kierkegaard, (3) Ethics and Existence, (4) The Essence of Christianity, (5) The Attack on Christendom.

Anyone who reads this book will find it rewarding. But let no one approach it expecting light reading. It must be read as the English speak of "reading geometry."

I. G. G.

The Pendulum Swings Back, by Marvin M. Black. Cokesbury Press Nashville, Tennessee. 229 pages. \$2.00.

There has been a need in our thinking for a synoptic view of the results of all the great sciences which are antecedent to the sciences of man and of human society. The author, who has taught for a number of years in college, at the present time is completing his work for the doctor of phil-

osophy degree at Leland Stanford University. Professor Charles A. Ellwood, who writes the foreword to the book, rightly observes that "this book does not claim to avoid controversial issues or to present the views of all the various schools in the various sciences. It presents rather what it believes to be the deeper trend in recent scientific and philosophical work."

The author, convinced that there are plenty of philosophies but no philosophy, has made an interesting summary of scientific data in its relation to common premises and conclusions. In his opening chapter the author shows how the mechanistic theory has become bankrupt. There follows eight chapters which view the conclusions of biology, psychology, physics research, Lamarckism, medicine, contemporary social philosophy, journalistic education, and finally cultural anthropology. The last chapter, "Back to the 'Great Tradition,'" gives the author's conclusions.

For the minister or layman who is interested in a clear and able survey which sees the world as a whole with a purpose this book is heartily suggested by the reviewer.

W. L. L.

You Can Find God, by Edward Shillito. Willett, Clark and Company. 163 pages. \$1.50.

Here is a forceful book for the contemporary man or woman who feels a need for God but is unable to find Him in current creeds, church organizations, or philosophies. Dr. Shillito, who is the author of many inspirational books and the British correspondent for the past fifteen years for the *Christian Century*, is a member of the board of directors of the Student Christian Movement in Great Britain. Recently he retired from the position of literary secretary of the London Missionary Society.

Many books which have been written on this subject ask the reader to become a mystic or demand that he cease his critical thinking. Dr. Shillito does not ask his readers to occupy any particular position in order to find God. He is to be found by consulting his own experiences. The author discusses the place of the Church, the Bible, the community and nature in view of the individual's urge to find a goal and reason for being. The reviewer is glad to find that the author warns his readers that "no man can hope to find God if he deliberately blinds himself to the dark facts of this human scene and chooses to live only in a world of pleasant things." For Dr. Shillito rightly says that "no man can come to walk in the light of God unless he is prepared in the service of truth to walk also in the darkness."

Some of the most suggestive and interesting topics discussed in this book

are: What is This Life Good For?, Seeking God in Church, The Thing That Cannot be Deferred; and The Seeker Who is Sought. The epilogue entitled What if You Do Find? brings this stimulating study to an inspiring conclusion.

W. L. L.

God, the Creator, by George S. Hendry. Cokesbury Press, Nashville. 170 pages. \$1.50.

This book consists of the Hastie Lectures, given in the University of Glasgow in 1935. It is a study, from the Barthian standpoint, of the "otherness" of God.

The author questions and criticizes almost everything that the modern liberal theologian builds his faith upon and believes. He criticizes the modernistic appeal to experience, the emphasis upon the immanence of God, a naturalistic theology, the validity of human reason, and the Greek influence in Christian thinking. As is to be expected he emphasizes the transcendence of God, the Hebrew influence in Christianity and the importance of supernatural revelation.

The most important chapter in the book is an exposition of Martin Luther's theology. The author contends that some new Luther ought to give himself to the same task in each generation, namely, to the breaking down of the idea that one must have a comprehensive view of reality with which the Christian motion of God must be brought into conformity, for each generation seems to think that Christian faith must be brought into "harmony with modern thought."

This Barthian emphasis on the supreme "otherness" of God, with its implication of the extreme sinfulness and inadequacy of man and the distrust of his reason, is hard to understand in the modern world. Especially is it hard to understand when it comes from a Scotch theologian.

H. W. H.

Changing Society

The Choice Before Us, by E. Stanley Jones. The Abingdon Press. 235 pages. \$1.50.

This is probably the best book Dr. Jones has ever written and that is saying something! It is an attempt to analyze what lies back of the breakdown of modern industrial civilization and indicate why we are heading for war. Various ways out that the world may take or is taking and their inadequacies are presented: Capitalism, Fascism, Naziism and Communism. The writer contends for the setting up on earth of the Kingdom of God. He claims that such a social and economic order would have as few affinities with Capitalism as it has with Fascism. He tends to be sympathetic with Communism, while pointing out its shortcom-

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ings, for he feels that Communism is nearer the Kingdom ideal than either Fascism or Capitalism.

The comparisons made between Fascism, Nazism, Communism and Christianity are interesting. The chapter which deals with "The Religion Underlying Nazism" is interesting as a contrast with Christianity. The chapters on what the Kingdom of God is are interesting and well written. The greatest difference of opinion with Dr. Jones on the part of readers will come at this point. Is the Kingdom a religious Socialistic or Communist Utopia as the author thinks? Did Jesus intend it so to be? If it is, will it be the solution of the world's ills? Is it workable and practical? Or is some humanized modification of Capitalism more nearly ideal?

This book is strong meat. Many readers will find themselves disagreeing with Dr. Jones' economic Utopia here presented. There are things about it that do not seem practical. His condemnation of Capitalism is probably too severe and his appreciation of Communism may be too theoretical. But a good book should stimulate difference of opinion and that this book does to perfection.

H. W. H.

Prelude to Peace, by Henry A. Atkinson. Harper & Brothers. 216 pages. \$2.00.

Pointing out the obvious failure of peace movements up to now, Dr. Atkinson offers a book of practical suggestions as a "prelude to peace." "Let's be realistic" shouts Chapter Two, and the book does concretely deal with the peace program. "Realistic Preparedness," "Realistic Disarmament," "Realistic Sanctions" are chapter headings. World peace can be secured any time we are willing to pay the price for it. The State is not the final ideal and patriotism is not enough. Peace can only be attained through world organization. The ideal of the local community is the ideal of the world. This sounds like a league of nations organized against war and for peace, and it is. The author asserts that reciprocal trade agreements must be entered upon and lauds Cordell Hull for his gestures in this direction. The popular mind must be demilitarized. The exploitation of school children's minds must cease. Practical and positive education toward peace in school and church must be engaged. Every church ought to have a peace committee, meeting monthly, circulating a library of books on peace, and cooperating with other world peace organizations to make itself felt in political high places. National security, national honor, national prestige are all relative and not one of them is worth saving at the expense of world peace.

The book is offered with helpful appendices, charts and digests. Over five pages are devoted to bibliography. It is altogether a creditable work and makes a helpful contribution to the cause of "peace on earth to men of good will."

I. C. E.

Three Theories of Society, by Paul Hanley Fursey. The Macmillan Company. 251 pages. \$2.00.

The associate professor of sociology at the Catholic University of America expounds three theories of society: (1)

positivistic, (2) noetic, (3) pistic. These can in turn be put more plainly in terms of the ideals which motivate present-day civilization.

Positivistic—the success ideal. "The success-ideal applied to society leads . . . inevitably to failure. Followed as it is being followed in our own civilization, it implies a society in which widespread failure is essential, in order that the few may be outstanding successes, while these few themselves attain only superficial satisfaction." (p. 53).

Noetic—the desire for unattainable beauty. "The power of noesis . . . real and beautiful though it be, is unable in the long run to overcome the inertia of human mental laziness and to outwit the passions. Thus this power, marvellous though it be, is not widely effective in reforming our essentially positivistic society." (p. 153).

Pistic—faith coming to re-enforce the longing for perfect beauty and to elevate living to a supernatural level. "If there is any hope for a fully satisfactory and great human society, and if such a society must be founded on the secure foundation of a deep and penetrating knowledge of reality, then we must not pin our hope on the powers of the human intellect, not even on the marvelous power of noesis. Our only hope for building such a society is to make our foundations deeper still, to found a society upon faith, to make it a pistic society. It is only on such a foundation that a fully satisfying human society can be built." (p. 176).

The contents of the book are given to the amplification of the truths enunciated in these quotations. Carried to its logical end the pistic society will, so the author contends, bring about the Catholic social ideal for human society—the reproduction of heaven on earth.

I. G. G.

The Family

The Modern Family and the Church, by Regina Westcott Wieman. Harper & Brothers. 407 pages. \$3.00.

Church Education for Family Life, by Blanche Carrier, Harper & Brothers. 230 pages. \$2.00.

It is interesting to compare these two books—both issued by the same publisher, coming from the press at practically the same time, and dealing with the same general subject. The first is the work of a practicing psychologist while the second is the work of a professor of religious education. While Mrs. Wieman's book is the longer, they are both equally scholarly. Both writers are experts in their fields and these books contain the winnowed wheat of their research and study.

Mrs. Wieman deals realistically with four phases of the subject, namely, (1) the family in the life of to-day, (2) the church and its relation to the family, (3) the church at work with the family, and (4) facing into the future. It is in the second and third of these that the author shows her keenest insight into the problem. With the arguments of these chapters every minister ought to be very familiar. Perhaps this material should be required reading for every divinity student. One could dip in anywhere and pick out gems of rarest purity. Here is but a sample: "Religion in the family is the devotion of its members to the cause of God. . . . The institution of the church

is the reinforcing fellowship of families that widens and deepens the community in each family by making its members participants in a larger fellowship which includes 'the invisible community of all the faithful' in the common devotion to God." And this not from an "enthusiastic cleric" but from a practicing psychologist.

Miss Carrier deals with the official movement for parent education launched within the church. With her characteristic clarity she shows the type of philosophy which must be behind the movement if it is to be successful. Quite frankly, she points out that the church is as yet unready for an empirical approach to the problem. "The problem . . . is larger in scope than any particular program now being developed. The church's lack of understanding of the empirical approach and lack of skill in using the method of intelligence as a tool in every situation is the very thing which imparts to liberalism the weakness which is so seriously threatening the church to-day. These lacks lead naturally to the two alternatives currently resorted to—a return to faith in the supernatural way out of difficulties, or a search outside the church for a more realistic and promising approach to life. Either of these alternatives makes the church powerless in the modern world."

Where, then, is a solution to be found? Both fields—the religious and the secular—need to acquire an underlying philosophy of family life "without abandoning a scientific point of departure." Then they may not only work together, but may fertilize each other, each developing the aspect in which it is weaker and helping the other on the field in which it is undeveloped. Such co-operation will bear a rare fruitage.

I. G. G.

Home and the Children, by Dwight Edwards Marvin. Fleming H. Revell Company. 88 pages. \$1.00.

This little book consists of two poems, nine essays of counsel for parents and fifteen prayers. The poems, while they will not likely place their author in the Hall of Fame, are nevertheless of a high order.

The chapters of counsel each have a non-Biblical proverb as a text. Some of the subjects treated are: Giving and Receiving, Character by Example, Self-Mastery, Natural Development and Religious Training. These subjects are treated in an interesting fashion, being popular and practical in nature.

There are prayers for parents and also prayers for boys, young men and young women. The reviewer noticed that while all of the others were addressed to God the Father the prayers for a boy and a young man were addressed to Jesus. It would be interesting to hear the author's reasons for this. On the whole these prayers are a worthy contribution to devotional literature. Many parents will find this little book of real interest and worth.

C. W. B.

Devotional

The Temple in the Heart, by James Reid. Cokesbury Press. 331 pages. \$2.00.

"The true place of worship is not a geographical locality. It is in the temple within the heart we must find God." About this theme Dr. Reid has

built sixty-three sermonic meditations. The author, who has been moderator of the Presbyterian Church of England, was for years the pastor of the large church at Eastbourne, England. These chapters have appeared in the *English Weekly* and are here collected in book form for American readers.

The first forty-three chapters are distinctive contributions to contemporary literature of devotion. There then follows seven chapters which deal with the words from the Cross. The concluding nine chapters of the book have for their central theme the Lord's Prayer. These chapters are short—averaging five to six pages. They may have been sermons at one time but are reduced into about one thousand words for meditation and spiritual enrichment. All of the chapters are based on Scripture texts, which are developed by fine and timely expositions. The author shows a deep religious insight and has a distinctive literary style. His fresh illustrations make the book refreshing reading for both clergy and laity.

Such titles as "Things that are Vital," "God and Our Pain," "The Danger of Answered Prayer," "Why Pray?," "Standing on Our Feet," show that the author has met the many-sided religious needs of our day.

W. L. L.

I Will Lift Up Mine Eyes, by Glenn Frank. Harper & Brothers. 178 pages. \$1.50.

This is a book whose symphonic recurrence is getting "hind's feet." The text for this rhythm is, "He maketh my feet like hind's feet and setteth me upon my high places." "Unless you are ready to build upon rock there is nothing worth reading in this book. But if you would be a doer then follow directions just as definitely as an athlete would follow instructions of his coach. This book is a doorway straight to the field of action. Only athletes of the spirit are allowed to enter here." "As you turn these pages you are not reading a book but you are travelling up a mountain. You cannot read this book through at one sitting and get what it really contains." "I have been travelling the path of the hind's feet over twenty-five years. I cannot hope to give you a quarter of a century of experience in one day." It will take one hour a day of patient study and practice.

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Formulae are given: "Repeat aloud twenty times, as though each statement were carrying you up the last step to the high places of God. this assertion: 'I will to will the will of God.'" If you do this "you will have learned the third lesson of making your feet 'hind's feet.'" Another formula "Is for man to take two or three of his conceptions,

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I. C. E.

Meditations for the Sick, by Russell L. Dicks. Foreword by Dr. Richard C. Cabot. Willett, Clark and Company. 113 pages. \$1.00.

The author is a minister who has had special experience in dealing with the sick at a large hospital in Massachusetts. Almost two years ago, with Dr. Richard C. Cabot as co-author, he gave us a volume on "The Art of Ministering to the Sick," a book of high merit in a pioneer field. The present volume is a companion to this, one of the tools that a visitor to the sick can use. It consists of about a hundred brief selections of prose and poetry to which anyone lying in a sick-bed can turn in his need. Typical heading for these selections are as follows: "For One Who Cannot Sleep," "The Night Before an Operation," "For One Who is Discouraged." The material is divided into four separate sections en-

titled "The Patient," "Others," "Thoughts Beyond the Sickroom" and "Our Religious Heritage." Under this last can be found scriptural passages and hymns calculated to give cheer and confidence to the sick. As a whole the book is admirable, fulfilling its aim in the truest terms. Every congregation should endow its pastor with an unfailing supply of copies for constant distribution to the sick.

F. F.

Sermons

The Enchanted Cross, by Allen P. Brantley. Fleming H. Revell Company. 214 pages. \$1.75.

The author is a young minister of the Southern Methodist Church. It is his purpose in this volume to present a number of studies based upon some incident in the life of Jesus with the cross as the background. He has made a worth-while achievement in showing how the spirit of the cross was in all that the master did. Perhaps he has relied a little too much upon imagination in reading into the thought of Jesus the idea of the cross during his early ministry. These chapters are not called sermons, they do not have texts, and yet they are sermons of a very fine quality.

The writer is fearless in tackling the problems and sins of our day as the thought of them naturally grows out of the themes discussed. The chapter on Racial Hatred is especially good and it cheers the heart of a Northerner to hear such a message from the Southland. The author writes in a smooth and interesting style and also

possesses the ability to quote poetry effectively. One mistake was detected on page 185 where reference is made to the destruction of Jerusalem by Titus five hundred years after the time of Christ. The time of this event was 70 A. D.

C. W. B.

Successful Christian Living, by Harry Emerson Fosdick. Harper & Brothers. 270 pages. \$1.50.

Dr. Fosdick is so well-known a figure in the American scene that another book of sermons by him is an event which his fellow-ministers cannot afford to neglect. Daring and dramatic in his phrasing, dressing up the conventional setting, putting his points before us so forcefully and so unexpectedly, and always loyal to the main emphasis of the Gospel, Dr. Fosdick can only add to his reputation in this fourth volume of sermons preached in his New York pulpit. Of his twenty-five messages it would be difficult to choose the five most meaningful. As a personal choice the reviewer would list "Successful Christian Living," "Six Ways in which Modern Man Can Pray," "The Church Must Go Beyond Modernism," "Six Paradoxes Concerning Trouble" and "The Cross and the Ordinary Man." The first gives the title to the book, the second enlarges our conception of the devotional life, the third is heart-searching for the liberal, the fourth comforts and inspires and the fifth suggests the Palm Sunday truth. Such a book is bound to influence all other preaching.

F. F.

The Preacher

The Preacher of Today, by John A. Morrison. The Warner Press. 136 pages.

Dr. John A. Morrison, of Anderson College and Theological Seminary, has written a very inspiring book on the work of the preacher which he dedicates to the young men who have sat under his instruction since 1919.

Professor Morrison believes in a trained ministry; yet education can never take the place of the divine call and personal enthusiasm. He believes in an efficient ministry yet he does not care for one in which methods take precedence over ability. He believes that God has been partial in the bestowal of his gifts yet he recognizes that sincerity and work can make a good preacher out of a mediocre man. He considers not alone the work of the preacher but also the content of the sermon. The first great doctrine, he believes, is that of Christian love; the second is the doctrine of forgiveness. He finds that sympathy is too often lacking in the preacher's message and thinks that it should have a more important place.

Again and again he protests against the regimentation. Rules cannot be given for gestures or the length of the sermon. These things depend upon the man and the message which he is presenting. The most serious fault any minister can have, he believes, is to be uninteresting.

It is a friendly book and will prove helpful to its readers.

W. H. L.

In All His Offices, by Wm. Fraser McDowell. The Abingdon Press. 126 pages. \$1.00.

These five lectures on our Lord as Son, Prophet, Priest, King and Interpreter were delivered by the late Bishop McDowell last February in Robinson Chapel, Boston University. Since then the good and great Christian who delivered them has been called to the Beyond. As he intended them to be, these lectures are his "last will and testament" to the young theologues in the institution which he had entered fifty-seven years before. To the very end of his long life the Bishop had been an active worker and thinker for his Lord. In these lectures is the fruit of his rich experience and his deep meditation. Those of us who were privileged to hear Bishop McDowell know that he was among the saints of our time.

F. F.

Makers of Christianity from John Cotton to Lyman Abbott, by William Warren Sweet. Henry Holt and Company. 359 pages. \$2.00.

This is the final volume of *Makers of Christianity*, of which Dean Shirley Jackson Case wrote the first on *From Jesus to Charlemagne*, and Dr. J. T. McNeil the second on *From Alfred the Great to Schleiermacher*. These previous volumes dealt with universal Christianity while this last volume confines itself solely to American religious history.

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well known, men like James Blair, Francis Makemie, Gilbert Tennant, Deveraux Jarratt, and others just as important, too numerous to mention.

The book serves another purpose, namely that of having accurate, brief biographies of better known religious leaders at hand: men like John Cotton, Roger Williams, William Penn, Francis Asbury, Charles G. Finney and many other well known leaders of religious life in America. This book gives you a precipitate of historical accuracy about these men, around whom, of course, much legendary material has accumulated. For instance, Baptists today, ought to know that Roger Williams while rebaptized, was not immersed.

Dr. Sweet would probably be the last to say that this kind of sketchy, biographical history is an adequate history of religion in America. Indeed, his own *The Story of Religions in America* is proof of that. This reviewer believes, however, that the reading of *From John Cotton to Lyman Abbott* will introduce many to American Church History more adequately than they have ever been before. The book is interesting enough to induce some readers to delve more deeply in the excellent bibliography appended to the volume.

H. W. H.

The Bible

Archaeology and the Bible, by George A. Barton. Published by the American Sunday-School Union, 1816 Chestnut Street, Philadelphia, Pa. (Seventh edition). 607 pages with 138 plates. \$3.50.

This new, larger, completely revised seventh edition of a well known book contains many new accounts of discoveries made during the past four years. In no similar period have excavators been so active and the study and interpretation of their results have not lagged behind the labors of the spade. In chapters two to four of part 1, additions have been made which will acquaint the reader with the latest discoveries in Mesopotamia, Palestine, and among the Hittites. In part 2, we find a revised translation of the Assyrian laws. One of the most important additions is the adding to this part of a translation and discussion of the

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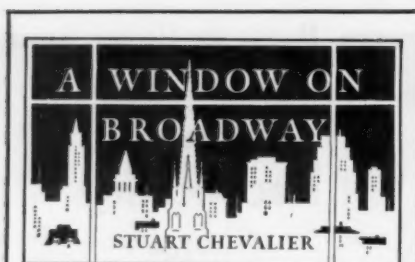
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tablets found at Ras Shamra. The author believes them to have been written for Jerusalem. To the reviewer and certainly to those who obtain a copy of this book a great interest will be found in the new section on the Chester Beatty Papyri. This manuscript, which is clearly described, is now the oldest fragments of the New Testament which we possess. Many minor improvements have been made in the work, which gives the reader one of the most interesting and authoritative handbooks on the archaeology of the Bible.

W. L. L.

Various Themes

I. Yahweh, by Robert Munson Grey. Willett Clark & Company. 352 pages. \$2.50.

This is a brilliantly written novel which, on every page, borders on the sacrilegious. The author builds his narrative around the character of one, Yahweh, Abraham's household God who sets out with him as he leaves Ur of the Chaldees. The story is concerned with the growth of this God through the successive stages of Judaism and then Christianity. The story follows pretty closely the Bible and historical narrative.

There are many clever things. For instance, Amos seeking to find Yahweh locates him in a box (Ark of the Covenant). He ridicules the God for permitting his priests to close his eyes to the facts of life in the world through the use of this box and bids him to get put and see things for himself. When Yahweh feels pity for a debtor thrown into prison Amos remarks that, at least, the God has more sympathy than his priests.

Yahweh later finds himself confronted with the Galilean. He never quite reconciles himself to the Jesus but goes along with him into the new era. He blesses the sword for Constantine, believing that the emperor will wage warfare for the good of the church, but he is pleased when the church is strong enough to take the sword away from Constantine and use it, itself.

The author is usually severe with modern movements in religions. This reviewer feels that the sarcasm directed at the Oxford Group Movement is altogether too cutting and one-sided. The same might be said of the ridicule of the evangelistic work of the woman evangelist. The following which is taken from the lips of one of his characters certainly is unfair. The speaker is picturing the Oxford Group Movement.

"Do you follow me, brother? One of the beauties of this whole movement is that we don't have to think. God does that for us. Every bit of it. Oh, if you could only know the spiritual blessedness of being totally free from worries, the peace that comes to him who instead of wrestling with problems, throws them all before the feet of God."

In the end Yahweh converses with the other Gods and feels that, perhaps, Mars will take precedence over them all. We feel that this may be a true prophecy.

Outside of the challenging story of the book itself, I found it one of the best one volume reviews of Biblical and church history that I have had in

a long time. It will stimulate any reader if sufficiently unoffended by the approach to continue through its pages.

W. H. L.

The Quest for God Through Understanding, edited by Philip Henry Lotz. The Bethany Press, St. Louis. 332 pages. No price given.

This is a companion volume to *The Quest for God Through Worship* edited by the same author and published to provide worship materials for young people's services. This present volume contains fifty-two chapters, one for each Sunday of the year, grouped under themes appropriate to each month. These chapters were prepared by twenty-six well-known and experienced writers, each contributing two chapters. These men and women, among whom are W. C. Bower, G. Walter Fiske, Frederick C. Grant, Georgia Harkness, Bernard E. Meland, H. C. Monro, Norman E. Richardson, Ernest Freemont Tittle, and others just as able, were selected because of their knowledge of, and experience in, the preparation of curricular materials for young people.

The volume is the best thing for young people's classes, discussion groups, and leaders of youth that the reviewer has seen for some time. Each chapter or subject is "The Quest of God Through"—"Music," "Worship," "Silence," "Courage," "World Brotherhood," "Gratitude," "Peace," "Patriotism," "Beauty," "Science," etc. The subjects for each month are grouped under general headings. November being "Brotherhood and Thanksgiving"; February, "Patriotism and Race Appreciation"; May, "Mother and the Church," etc.

This series of discussions is one that no leader of young people can afford to be without.

H. W. H.

Junior Assembly Programs, by Ethel Harrison Grice. Broadman Press. 169 pages. \$1.00.

This is another book which has been "fashioned on the anvil of experience." Mrs. Grice has served more than fifteen years as a church school superintendent in the Junior department. Out of the many hundreds of worship services for Juniors which she developed, these fifty have been selected. They fall into eight classifications: (1) Special Days, (2) Lives of Great People, (3) Beauty, (4) The Bible, (5) Stewardship, (6) Missions, (7) Civic Consciousness, (8) Ways of Living.

This book of services—like most—will have to be used with discrimination. No one can expect to begin at the beginning and go through it having sure-fire results with each service. However, it does contain most helpful suggestions for those desiring to build worship services. That, after all, is the way it should be done.

One of the most helpful sections of the book is an introductory chapter contributed by the author's husband, Dr. Homer L. Grice, educational secretary for the Southern Baptist Church.

I. G. G.

Let Us Have Love, by August Hashagen. 118 pages. \$1.25.

This book is published by a group of friends of the author. Address H. G. Fellerman, 1170 Broadway, New York City.

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It would be a good book for meditation to close a troubled day.

I. C. E.

The Work of the Lord, by Walton Harlowe Greever. Fleming H. Revell Company. 142 pages. \$1.25.

"Why do the great causes which the church presents in its program for the advancement of the work of the Lord in the world suffer so tragically for proper support?" This book grew out of the desire to answer this question and to "show that these great causes are in the revealed will of God and that they are in very truth the work of the Lord."

In search for his answer Dr. Greever uses a careful alignment of scriptural proof texts. The book has its own careful logic and is precisely outlined.

"The worship of God through the Christian religion is man's supreme privilege." To glorify his Father, should be the supreme purpose in the "life of every man." This sounds like the confession of faith which begins, "The chief end of man—"

Many may not find agreement with some of Doctor Greever's conclusions. "The church alone can provide opportunity for man to worship God, acceptably, through its ministry of the Means of Grace." "The relationship between the congregation and the whole church is so vital as to make death certain for the congregation which seeks separation. Likewise for the individual Christian." "The need for Christian missions in Christian lands is to maintain full loyalty to the whole gospel against indifference to revealed doctrine, as encouraged by popular unitarian appeals, especially in movements like the 'Community Church'."

The book has many happy conclusions and is done very conscientiously.

I. C. E.

Creative Pioneers, by Sherwood Eddy and Kirby Page. The Association Press, 347 Madison Avenue, New York City. 161 pages. \$1.50.

This book is good medicine for those who believe that the day of pioneering is over. The book carries this subtitle: "Building a new society through adventurous vocations and advocations on the frontiers of industrial relations, the political movement, the cooperative movement, race relations, and socialized religion." This book is unique in the manner it gives both a history of these pioneers in various fields of the past and the present-day problems in these fields. These two writers in six chapters show the importance of the work yet to be done. They outline the current trends and the obstacles to be conquered on the frontiers of industrial relations, race relations, and socialized religion. The reviewer believes that one of the most interesting as well as important chapters is the one dealing with vocations and avocations. Here will be found many practical suggestions to youth who are attempting to find their life work. Mindful of the challenges which Communist and Fascist youth are making to young people of democratic states the authors' question theme of the book may be summarized in this way. Cannot the youth of democracy realistically build a yet better world?

The book has an excellent bibliography which may be used for further study. Ministers and teachers of religion will find this volume a suitable text for young people's classes. It shows what has been done with such an optimistic view that its readers will be encouraged to truly pioneer and build a new society which Jesus called the Kingdom of God.

W. L. L.

NEW YORK BILL WOULD MAKE GOOD FRIDAY LEGAL HOLIDAY

Albany—Good Friday would be made a holiday in New York State, under the terms of a bill introduced by Assemblyman Nicholas A. Rossi (D.), Manhattan. The Rossi measure, which amends Section 24 of the General Construction Law, has been referred to the judiciary committee of the Lower House.

Ministerial associations, Catholic Youth Organization units, Knights of Columbus councils, and other church groups are promoting the plan. In some cities, mayors issue proclamations requesting the cooperation of business men.—Religious News Service.

Lenten Reading

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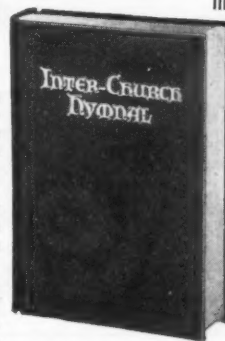
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The Fine Art of Being Where You Belong

J. J. Pruitt

To the eastward of the tabernacle,
Yonder, in the radiance of morning,
Greeting the new day,
Saluting the sun,
Were stationed the priests.
Moses, with his flowing beard,
Aaron, with his ceremonial robes,
And the brave company of sons of the priests.

Yonder the rising sun,
And here the smoking altar,
Its flame golden against the purple curtain,
The smoking sun
Consuming the celestial offering,
Devouring the beasts of night.
Brave priests,
Golden trumpets,
Swift steeds of morning
Crossing the plains of the desert.
See, they climb down the slopes
of Sinai!

Thus, Israel in the desert,
Found themselves around the tabernacle,
Each in his place,
Priests to the Eastward
Toward the rising of the sun.
Dangers without,
Dissensions within,
A great leadership discovered
That essential to social solidarity,
The place of the altar.

And—
Between the altar and the morning,
Between human devotion
And divine revelation
Were encamped the leaders.
The priests were taught
The Voice of Understanding;
For they who thus stand
Must also speak.

For theirs is the keeping
Of a nation's heritage.
"Hear, O Israel" was the cry,
And Israel heard!
"The Lord your God is One Lord."
It was the Voice of the dawning,
Between the flame of the altar
And the glory of the Day.

The Church of God must quickly find its place

Within the station of the camp,
For the world is again upon the march,
And humanity is once more adrift in a desert.

The Church of God is the new Priesthood!

Before the sacred tabernacle of human need

And before the altar of divine leadership,

O Church, accept thy place!
See! The morning dawns to shatter the night

Of despair and superstition.
The sacrifice is the urgent burning
Of hatred, fear, and avarice.

Let them be consumed!
The glory of the Lord shall not depart
Nor shall the favor of the Most High
Be withdrawn.

Keep the altar fires burning!
Let selfishness be consumed!

And as morning lends its flavor
And the torch of the skies
Destroys the last hiding-place of darkness,

Lift your Voice!

Hear, O America!

Hear, O Humanity!

Hear, O Eternity!

And sleeping souls shall waken,

And blinded men shall see,

And the dark places shall become light.

And so, O priests of Understanding
And discovers of the Dawn,
Stand in your places,
Your faces to the dawn,
Behold the morning.
And this your cry and token,
"The Lord, he is God! The Lord, he is God!"

The thought was like a stab and hurt
as cruelly.—Mignon C. Eberhart.

His eyes glazed like sea-blue glass.—
Ray Palmer Tracy.

She was good to look at, like a diamond—Jerome Weidman.

We Call a Pastor

By D. F. Pitman

The author of this article is an officer in the First Christian Church, Frankfort, Indiana. The method used by the pulpit committee in selecting a new minister, the courtesy with which candidates were considered and notified makes an interesting story for preacher and church officers.

THE problem of finding a suitable pastorate is often no more baffling to a minister than the problem of finding a suitable pastor is to a congregation. Although the plan used by our church might not possibly be used in some congregations, yet it may have some profit in it which might be helpful to a pastor seeking a church or to a church seeking a pastor.

Immediately upon the resignation of Allen R. Huber, as pastor of our church, the president of our official board appointed a committee of six people (four men and two women) with the president serving in an ex officio capacity as the seventh member. This committee was appointed to recommend to the official board a man, who, in their judgment, would be favorable to our pulpit.

If the recommendation of this committee to the board received favorable action, the congregation would vote final acceptance or rejection to the recommendation. Certainly no one could object to the policy on the ground that it eliminated congregational democracy.

The committee appointed was well-balanced in various respects. Elders, deacons, committees, church school, women's organizations, etc. were given direct, if not indirect, representation on the committee.

One of the first duties of the committee was to educate themselves for the task. The committee was given a mimeographed sheet outlining a number of important items to be taken into consideration in the study of the individual minister. Incidentally, part of this list was taken from the article appearing in *Church Management* of August, 1933.

Furthermore, we tried to analyze our own program in an effort to discern its strong and weak features. In brief, we hoped to build upon worthwhile phases of our own program, for we had no desire to throw away ideas which we had found helpful in the past. Therefore, we studied the programs of the various churches as they were presented to us by the respective pastors in an effort to see how they would integrate with our own program.

We formulated a definite plan of procedure, and we tried to organize this

procedure in accordance with Christian principles. Our plan involved the following technique:

1. Notification of vacant pulpit.
2. Candidate visited committee.
3. Committee visited minister, if possible.
4. The call.

The committee began its work by notifying various ministers of Mr. Huber's resignation and invited them to meet and discuss with us the local situation. The minister's visit to us was calculated to give him a chance to judge us, as well as to permit us to meet him. A minister (as well as a congregation) has a right to expect certain qualities in a congregation, and he is entitled to every opportunity to study the congregation in search of those qualities that he appreciates.

The visiting minister was given the names, addresses, telephone numbers of all members of the committee, and thus was given an opportunity to talk with them individually about the program of the church. He was given every opportunity to learn of us—our strength and our weaknesses. Of course, the committee had an equal chance to study him from a number of angles.

After sufficient time had elapsed to give the committee a perspective attitude toward the individual, it met and impersonally discussed the facts. Later it visited all who were under serious consideration. It was hoped this procedure would be much more acceptable than the old "trial sermon" idea, which is so distasteful to many ministers. The only concession made in this respect was in favor of ministers who resided too far for the committee to conveniently visit with them. These men met with us during the mid-week service, and spoke briefly.

The final step in the selection of the pastor was made after the committee had recommended a man to the official board. The recommended man was invited to worship with us at the mid-week service. Here the congregation was privileged to meet him, and he, the congregation.

Of course practices differ in different churches, and a procedure which might

(Turn to page 341)



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Religion Around the World

Interesting Bits of News Showing Activities of the Churches

California Church Council Forms League of Decency to Clean Up Vice

San Francisco—The California Church Council, aroused by vice and graft scandals in Los Angeles and San Francisco, is forming a League of Decency to enlist the churches in the battle on vice and crime.

Nashville Clergy Endorses Mayoralty Candidate

Nashville—For the first time in the history of Nashville municipal politics the ministers of the city have come out strongly as a body for one of the candidates for mayor.

Speaking for the clergy of the city, Dr. Costen J. Harrell, pastor of the West End Methodist Church, largest Protestant congregation in the city, said, "The issue in the race is so clear cut between attempts of some of our citizens to entrench themselves in the city hall by graft and patronage and others with a responsible and consecrated candidate whom the pastors know as an honorable and capable citizen determined to oust them that we ministers feel called upon to make public our endorsement of Mr. Jack Keefe, a leading layman, and active church worker, who is offering for the post."

Specifically, the pastors are objecting to the liaison which has developed between the old line political circle of Nashville and operators of the so-called "numbers racket" which daily mulcts several thousand dollars from hundreds of Negro workers and domestic servants of the lowest income group.

World Conference of Christian Youth To Be Held in Holland in 1939

London—A World Conference of Christian Youth will be held at Amsterdam, Holland, July 26-August, 1939. It will be attended by 1,500 delegates from all parts of the world. The quota of delegates provisionally allotted to the United States will be 280, made up as follows: Churches, 175; Y. M. C. A., 40; Y. W. C. A., 35; Student Christian Movement, 30.

The object of the conference is to draw together youth in a concerted effort to witness to the reality of the Christian community in a disordered world.

Fifth Play with Religious Theme Opens on Broadway

New York—The fifth play in this season's Broadway cycle of plays with a religious theme, "Shadow and Substance," received the unanimous acclaim of the New York critics. From the point of view of significant theatre, it is rated as above any of its three current competitors, "Susan and God," "Father Malachy's Miracle" and "Many Mansions" as well as the already closed "Barchester Towers."

The play has been described as one about an Irish Catholic prelate in a small country town as being somewhat of "a familiar mystical parable, not

unrelated to the school of 'The Servant of the House'." It deals "with the loss of faith of a clergyman and with the restoration of that faith by the example and martyrdom of an innocent country girl."

Detroit Episcopalians to Create Christian Research Committee

Detroit—Creation of a Christian Research Committee "to organize and direct the diocesan study of the family in relation to all the forces, moral, spiritual, educational, economic and political, which in our modern world affect for good or ill the family life" was unanimously voted by the one hundred and fifth convention of the Episcopal Diocese of Michigan in St. Paul's Cathedral here.

Duke School of Religion to Sponsor Marriage Course

Durham, North Carolina—The Duke University School of Religion will inaugurate a course on marriage and the family on February 7 for members of its graduate school and students specializing in sociology.

The course has been arranged through the cooperation of the University of North Carolina, and will be conducted by North Carolina's Dr. Ernest R. Groves, a noted specialist in the field.

Emil Brunner Called to Princeton Seminary Post

Princeton, New Jersey—At a recent meeting of the Board of Trustees of the Theological Seminary of the Presbyterian Church at Princeton, a unanimous call was given to Professor Emil Brunner of the University of Zurich, Switzerland, to become the Charles Hodge Professor of Systematic Theology. Professor Brunner has indicated that he will come in the fall of 1938 as a guest professor of Systematic Theology for at least one year.

Australia Preparing for World Christian Endeavor Conference

Melbourne, Australia—Five thousand delegates from 45 countries are expected to participate in the World Christian Endeavor Conference which will be held in Melbourne from August 2 to 8.

Associated with the conference will be a missionary exhibition for which the missionary societies of all denominations in Melbourne are uniting, and a Biblical exhibition which will include ancient manuscripts, exhibits of cuneiform tablets discovered in Babylonian excavations, and objects associated with Biblical history.

Roumanian Evangelicals Look to World Council of Churches for Help

London—Roumanian Baptist and other Evangelical Christians, who are still threatened by the suspended "Decision No. 4781," which would close down their churches if put into operation, are hoping that one of the results

of the proposed World Council of Churches will be the prevention of the persecution of the Evangelical movement in that country.

At present this "Decision No. 4781," which has been postponed several times since October last, is to be brought into operation against the Adventists and the Evangelical Christians on March 1.

The promised legislation that would regularize the position of Baptists has not yet materialized.

Brotherhood Day Set for February 20-26

New York—More than 2,000 communities throughout the country will unite in observing the fifth annual Brotherhood Day during the week of Washington's Birthday, February 20-26, it was announced by Dr. Everett R. Clinchy, director of the National Conference of Jews and Christians, 300 Fourth Avenue, New York, under whose auspices the observance will be held.

Charges 54 Clergymen Are on Hague Payroll

New York—A declaration that the clergymen of Jersey City are a part of the powerful Hague political machine in that city was made by David G. Wittels in the tenth article of a series on the Jersey City mayor, now appearing in the New York Evening Post. He declared that no one knows "exactly how many clergymen are on the Hague city-county payroll" but he says there are at least fifty-four.

"In Jersey City," the article declares, "even the clergymen sing Hague's praises from the pulpits. Some do it for the sake of peace. Some, of course, rely on their parishioners for advice on secular affairs, and hear from Hague followers that he is a fine mayor. And then there are others. . . .

"Well, there are at least fifty-four Protestant ministers, Catholic priests and Jewish rabbis on the payroll of the Hague machine in Jersey City and Hudson County. In other cities, the only paid chaplains are those in the penal institutions, who must give full time to their duty. In other branches they generally serve as part of their duties as men of God, or for nominal sums. But in Jersey City it has become political patronage."

Federal Council Closes Year Without Deficit

New York—A 1938 budget of \$237,700 for the Federal Council of the Churches of Christ in America was approved by its executive committee January 28.

At the same time it was announced that for the second successive year the Federal Council has closed its books for the year without a deficit.

*These items are received through Religious News Service.

COUNTRY AUCTION PRODUCES

A country auction is one way of having an evening of real fun in the church as well as making a little money for the organization which sponsors it, or at least that is what our Christian Endeavor Society felt.

The society made all plans for a Boston Baked Bean Supper to be held at the Church House and wanted to have something for an evening of fun to follow. The suggestion of one of the young people was accepted and we advertised that we would hold a real old country auction.

The procedure was: The secretary sent reply post cards to each of the families in the parish telling them of the auction:

"Let us clean house for you. That is, we will call at your home and take anything that you want to get out of the house—furniture, books, magazines, old papers, clothes, tools, dishes or anything you have that we may have. These things of yours and those of all the people in the parish will be sold at a REAL OLD COUNTRY AUCTION—following the Bean Supper January 13."

The reply post card gave the members of the parish an opportunity to reserve places at the supper and to indicate their desire to have us call for some things for the auction.

Prior to the auction we borrowed a two-ton truck and went to those places from which cards had come. The truck was more than filled. We arranged them on the stage of the Parish House. Items included a sewing machine, marble top table, books, ice box, and all the usual things to be found at a country auction including some good antiques.

What fun the crowd had in getting a lantern for one cent or a sewing machine for a dollar and a half, under the good-natured banter of the auctioneer. The Christian Endeavor Society had \$17 in its treasury as a result of the auction besides the supper receipts.

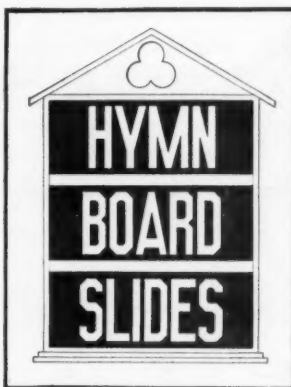
Leon F. Kenney,
Blackstone, Massachusetts.

CANDLE LIGHT COMMUNION SERVICE

This service was conducted at the Baptist Church, La Moille, Illinois, at the evening hour. It is characterized by the participation of the congregation in the singing of hymns. But one verse of each hymn was sung. Roland E. Turnbull, minister of the church, arranged the program and conducted the service.

Theme: The Life of Christ
Prelude: "I Love to Tell the Story."
Invocation:

1. **His Birth:** Luke 2:8-14
Hymn 211—"Silent Night."
2. **His Baptism:** Matthew 3:13-17
Hymn 221—"O Happy Day."
3. **His Temptation:** Matthew 4:1-11
Hymn 74—"Yield Not to Temptation."



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4. **His Transfiguration:** Luke 9:28-36
Hymn 384—"In the Secret of His Presence."

5. **His Crucifixion:** John 19:17-22
Hymn 234—"When I Survey."

6. **His Resurrection:** Acts 1:9-11
Hymn 200—"Christ Arose."

7. **His Ascension:** Acts 1:9-11
Hymn 201—"Crown Him."

8. **His Second Coming:** 1 Thess. 4:13-18
Hymn 325—"Christ Returneth."

Observance of the Lord's Supper

*—"Blest be the tie that binds . . ."

Benediction

Postlude.

We Call a Pastor

(From page 339)

be acceptable in one church, would be wholly unacceptable to another. The job of any committee of this sort is to try to find the man who appears best fitted to do the best work under conditions peculiar to the local situation. We feel our procedure occasioned less embarrassment, and offered each man an equal opportunity to explain his work calmly and dispassionately to us, and at the same time gave him an opportunity to consider our potentialities.

After we had called a pastor, letters were written to all men who had received notification of our vacant pulpit. These letters expressed our thanks for their interest and gave the name of the man called. This letter gave them indirectly the first notification of another vacant pulpit. I might add that letters were also sent with like information to all who had written to us and enclosed a stamped, self-addressed envelope.

The City's minarets pointed, like slender fingers, upwards.—A. C.

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In Search of Wings

An Illustrated Sermon

And I said, Oh that I had wings.—
(Psalm 55:6)

"MINISTER gets his wings" is not an obituary notice but a news item to the effect that a minister has received his license as an air-pilot. This is just one evidence that America has gone air-minded. Everything has taken to wings, even our money. Trade marks in the shape of wings grace our silverware, shirt bands, floor polish, jam jars, and gasoline signs. Wings predominate as designs on our radiator caps, tire cases, flag poles, etc. Flying is in vogue. They all fly, "the butcher, the baker, candlestick maker." Sonny is away to a school of aeronautics; sister rides an aeroplane kiddy-car. You walk across the yard and suddenly feel a blow on the back of the head. Yes! Junior's model plane has made a forced landing. Even dad and mother would fly if they had wings. As it is, dad flies off the handle when things go wrong, and mother takes wings in the new car. We cannot but admit that ever since the Wright brothers strapped home-made wings to their arms and attempted to fly from the barn loft, we all have been in search of wings.

Aeroplanes are man's attempt to fly like birds. We are not satisfied in having supremacy over the fish of the sea or the fowl of the air but feel we must learn to swim like the fish and to fly like the birds. Our hands can be used like fins so that we obtain not too shameful results in our attempt to mimic the creatures of the sea. But we fail completely when we try to use our arms as wings and soar into the air. Nevertheless we keep on trying to fly, and continue to long for the advantage wings like a bird would bring to us. We cry out, "Oh that I had wings." However, we differ as to the type of wing we would prefer.

Our imagination takes us on a trip in search of bird's wings, urging us to seek out and choose the kind of wings we would desire, if our Creator should hear our cry and give us wings of our choice. Perhaps some of us would choose

WINGS OF A DOVE,

crying out with the Psalmist of old, "Oh that I had wings like a dove! Then would I fly away, and be at rest. Lo, then would I wander far off, I would lodge in the wilderness. I would

*Minister, Baptist Church, Belmont, Vermont.



DOVE

haste me to a shelter from the stormy wind and tempest." (Psalm 55:6-8) Thus some of us are forever seeking for wings of escape, believing that if we could only fly to the land of our dreams we would find rest and peace from life's trials and troubles. It is ever the longing of some to avoid financial worry, physical hardship, social injustice, and life's sorrows, by taking wing to a place of refuge, by running away from the disagreeable circumstances of life. So there is a search for wings like a dove.

But if we were able to discover for ourselves, these wings of escape, we would discover with them a keen disappointment, for we cannot escape the inevitable experiences of life. What we thought would be wings of escape would reveal themselves to be wings of restlessness. Watch the dove or pigeon in the park; see how restless he is. One minute he is eating peanuts out of your hand, the next minute finds him scooting across the walk to eat from the hand of a stranger. He flies or rather flits, from sunny to shady spots and back again. Never resting for long, the wings of the dove reveal his restless nature. No, we would not be satisfied with wings like a dove. So we search further.

Many today are seeking for

WINGS LIKE AN OSTRICH,

for they behold the beauty of its plumes and desire that beauty for themselves. Since early time, the ostrich has been pursued for its plumage. Its body is covered with soft, flexible feathers, but the wings and tail give long fluffy plumes, which first adorned the head dress of desert chieftains, then decorated garments of

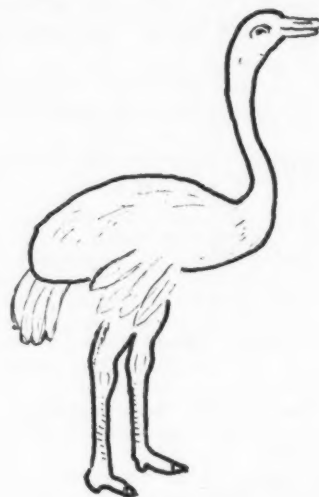


Eugene H. Bronson*

royalty, still later were sought for hat and hair ornaments. But the wings themselves are small, the muscles soft and flabby, not able to bear the weight of this bird which is the largest bird now living. Their only use to the bird itself is as an aid in running for which the bird is noted. Flapping these little wings helps lift him enough so that he may attain and keep up a speed of sixty miles an hour for half a day or more.

Surely Job was right when he spoke of the ostrich thus, "The wings of the ostrich wave proudly; But are they the pinions and plumage of love? For she leaveth her eggs on the earth, and warmeth them in the dust, And forgetteth that the foot may crush them, or that wild beast may trample them." (Job 39:13-15) She runs away and leaves them forgetting even that she has a responsibility to them. Beautiful as her wings may be, they are not to be coveted by man in his search for wings, because they are wings of uselessness. Not only are they too weak to bear the bird aloft in flight, but they are too selfish to shelter and care for young in the nest. No! We must look further. In discouragement you ask, "Are there no wings to be desired?" We must answer in the affirmative. There are wings to be coveted by us.

Let us search the heavens, let us climb the cliffs to see the



Ostrich



Eagle

WINGS OF THE EAGLE.

Watch him in flight. Note his strength, his vigor, his virility. From time immemorial, the wings of the eagle have been a symbol of strength. Because of his powerful wings, the eagle can carry quite a load in its feet, sustain long flight, and attain great speed, especially when hastening to its hungry, clamoring young.

This strength is referred to when the Psalmist speaks of the Lord, "Who satisfieth thy desire with good things, so that thy youth is renewed like the eagle." (Psalm 103:5) And again, in Isaiah, we have reference to the superb strength of this bird as it is compared to increasing strength given to those that wait upon the Lord, who "shall mount up with wings as eagles." (Isaiah 40:31) How unlike the wings of the dove are the majestic wings of the eagle. The former are wings of escape and restlessness; the latter are pinions of vigor and sturdiness. Where the dove seeks to escape the storms, the eagle mounts up on wings and rises above them. Great is our need for this lesson in life. We become victors not by escaping difficulties but by surmounting them, not by running away from them but by rising above them. If man cannot avoid life's hardships, (and who can?) if he has wings like an eagle, he can rise above the clouds and storms of life.

Would you find the wings of the eagle? Search the mountain peaks, stand on higher ground, "for the eagle maketh her nest on high," (Job 39:27) wait on the Lord, then strength and sturdiness will be yours.

We desire wings like an eagle because they are pinions of sturdiness, but do we find complete satisfaction in possession of great strength? Oft times the eagle uses this strength for preying on other creatures. "Upon the point of the cliff . . . from thence she spieth out the prey." (Job 39:28, 29) We would like the sturdiness of the eagle's wings, but we also want the characteristics of

THE HEN'S WING.

Approach a chicken yard and watch the little chicks scurry to shelter beneath the wing of the mother hen. Observe on a cold winter day, how the fluffy, young chicks hover beneath the warm wings of the hen. Here is a picture of great usefulness and supreme unselfishness. The wings of a hen as they warm the chick, as a place of refuge, are wings of usefulness and unselfishness. How different from the wings of the ostrich are the wings of the hen. What they lack in pulchritude they make up in usefulness.

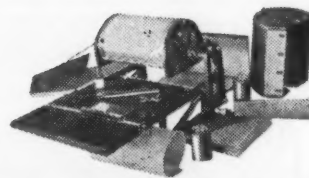
The ostrich runs away and neglects her young, leaving them to be cared for by the male bird. In carelessness she steps on the eggs and breaks them. Indifference causes her to push them out of the nest. She is even ignorant as to which are her own eggs and which belong to another ostrich laying in the same nest. Can you imagine a hen



Hen

doing this? Of course not. The hen sits for hours to care for her eggs. She is ever ready to offer the shelter of her wings to her young. How like Christ who said of wayward Jerusalem, "how often would I have gathered thy children together, even as a hen gathereth her own brood under her wings." (Luke 13:34) It is my belief that the reference to God's wings are references to wings like unto hen's wings. Certainly in our search for wings we would not forget nor overlook the hen's wings.

We have surveyed the fields to find dove's wings; sought the desert to see the ostrich's wings; scaled the heights to glimpse the eagle's wings, and have stood in the barnyard to find the hen's wings. In this search for wings have we found those to be prized by man? Surely this air-minded generation must find its wings. Let us suggest by our example that they avoid the restlessness of dove's wings, the uselessness of ostrich's wings, but let us seek for ourselves and urge them to covet for themselves, the sturdiness of eagle's wings and the usefulness and unselfishness of



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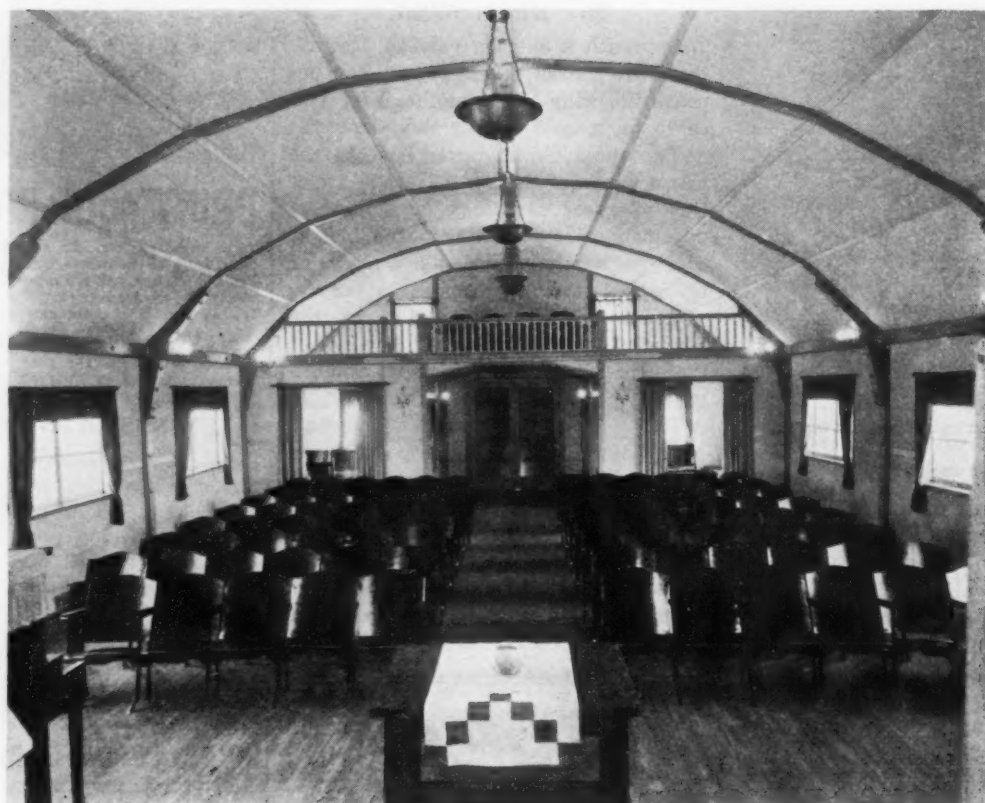
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hen's wings. For he who develops within himself, strength as symbolized by the eagle's wings, and unselfishness as portrayed by the hen's wings—that one is not far from the Kingdom of God.



THE DESERT MISSION

At Phoenix, Arizona, is found the Desert Mission which seeks to serve the community of health seekers who have migrated to the dry Southwest. The supervision of the mission is under the direction of Rev. J. M. Hillhouse. McCahan Chapel, shown in the illustration is one of eight buildings which, together with the wading pool, comprise the mission.

The Good Neighbor Policy in Spanish America

By V. R. Haya de La Torre

This writer believes that President Roosevelt's administration preaches democracy for Europe but tolerates despotism in the Americas. The article originally appeared in "La Nueva Democracia," a Spanish publication issued from New York. Our translator is John F. C. Green of McKeesport, Pennsylvania.

I AM an anti Pan-American. I have never believed that Pan-Americanism, as continued and as practiced, can establish a solid American communion. There is in it too much of organization and formalism and an excessive preponderance of the United States. And, what is worse, the United States, in the past as in the present, fall short of maintaining a status of "primus inter pares," in relation to the Southern countries.

No doubt, the United States has exercised a wholesome influence upon our countries, despite the artificial forms

and cold diplomatic courtesies of Pan-Americanism. Yet, in the official relationship of Pan-Americanism it just would not do for a President of the United States to say with frankness: "In such and such a corner of Indo-America there has arisen a tyranny and I say frankly and energetically that American democracy cannot and will not tolerate any system of despotism." Words such as these would be applauded by millions of both Americas, and they would remove the President a bit from formal Pan-American routine with oligarchies and governments. More,

they would cause "great concern" within the bureaucracy of the Pan-American Union at Washington. But, and that is the thing that matters, they would immensely increase the popularity of the United States among the peoples south of the Rio Grande.

Let us remember that no President of the United States has ever spoken with admonition and constructively to the rulers of Mexico, Central America and the Antilles at a time when they were submitting to the imperialistic attacks of Wall Street. Yet has Europe been so addressed.

The case of President Roosevelt is here to the point. In his Buenos Aires address though he had seen at close range organized despotism at work, as in Brazil, Mr. Roosevelt side-stepped the problem of tyrannies among our nations by enunciating cautious generali-

ties about democracy. Our great exploiters and destroyers of democracy must have raised their shoulders in a shrug of satisfied cynicism, and President Justo who is the greatest enemy of democracy must have winked an eye at all the enemies of Argentinian democracy who work so obsequiously with him.

However, when President Roosevelt refers to Europe he speaks in unmincing manner about democracy. He is clear and frank, and he lectures. The dictatorships of Italy and Germany feel the whip of Rooseveltian oratory upon their naked flesh. For these he has no euphemisms. When the loud-speakers announce that Roosevelt will speak about Europe, as we have heard him at various times, we well know how he will speak and what he will say.

Obviously, our Creole despots fall into the category of dictatorships denounced by Roosevelt in Europe. But that is not enough. We recall that the United States has taken the leadership of a union of twenty-one nations that profess democratic and pacific principles. That condition was assumed in Buenos Aires last year. Yet without doubt, in many Indo-American countries democracy is sick unto death.

It would, then, be false to affirm that all Indo-American countries are sustaining peace and democracy. A goodly number of them live under a succession of tyrannies that are more or less savage. And if there are not more wars among them the reason is not an aversion to war on the part of the tyrants—all being chanvinistic demagogues—but a fear that the United States would not brook an interference with the trade of its importers and exporters. These might well wish that their interests would always coincide with the military ambitions of the tyrants, for then the United States would give wars free sway. The recent prize illustration is the case of Bolivia and Paraguay.

What a boon it would be to all the peoples suffering the brutal torments of despotism if the President of the United States, in the name of international principles of democracy, inalienable and permanent would launch his accusations openly against the little Creole tyrants! How immensely the government of the United States would gain in sympathy among us and how this would aid the education of our people in civic progress. And, last but not least, what a strengthening of America's moral resources in her crusade for peace and democracy in all the world!

Of course the Pan-American Union would consider such a course as being very poor tactics. That were unbecoming in the President of the North

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American Union! But we all know that this Pan-Americanism is unspeakably unpopular among our people, and that there militates against it a justifiable, authentic and profound repugnance. I am sure that if the President would so speak that day would register a gain of a sincere and permanent friendship between Indo-America and the United States, a friendship that now exists only in the honeyed phrases of diplomacy, in the servility of the traders, and in the ostentation of certain official adulators. We should hear only one exclamation: "An end to Pan-Americanism; let us be friends of the United States."

Unfortunately, this idea is far from realization, being as yet only an optimistic hope. Let us remember that "the good neighbor" is something very new, something as yet only half revealed.

To repeat: the President of the United States would do well, true to his democratic principles, to condemn explicitly, in the name of suffering peoples, those Creole autocrats who consider Mr. Roosevelt their "great and good friend." Then the strong and sound Mestizo of our fields would not, half sardonically, half sceptically, call Mr. Roosevelt "the good neighbor of the tyrants." Ought it not to be possible that pacifism and democracy as now proclaimed at Washington cease to be mere words for the "sons without rights" of "that other America"?

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SELECTED BY PAUL F. BOLLER

TRUE RICHES

When, in 1895, Wilhelm Conrad Roentgen discovered x-rays, he became famous overnight. He was awarded the Nobel prize for Physics, and laurels came to him from the ends of the earth. His generosity was one of the marks of his greatness—money had no fascination for him; he was devoted to science and to the service of others. The large sum of money he received with the Nobel prize he donated to a society in his native land for the encouragement of scientific research. Never once was he known to have shown any desire to become rich and he persistently refused to profit financially from his discovery. He was modest, lovable and painstaking. He found his chief satisfaction in the fact that he had been the means of increasing human happiness and he wished to present his discovery, free, to all humanity. From *I Believe in People* by Archer Wallace; Round Table Press.

HERITAGE AND ADVENTURE

He who would understand religion must remember that it is both heritage and adventure. To recognize that it must ever be an adventure is to be delivered from a mere antiquarian interest in its past; but, on the other hand, to understand something of the past may save adventure of the future from wasting energy adown blind alleys already abundantly and fruitlessly explored. In other words, the docket of religion must necessarily include a "reading of the minutes of the last meeting." But it must not stop there! By yet more imperative necessity it must pass on to "new business." From *Whither Christianity*; article by Albert W. Palmer; edited by Lynn Harold Hough; Harper & Brothers.

PRAYER FOR INTERNAL PEACE

There is a little prayer I use every day of my life that was originally an exquisite joke, consciously or unconsciously made.

It is the best modern prayer I know. The joke may be familiar, but, as the prayer is not, I ask leave to tell them both.

In Mesopotamia during the war a certain soldier who was up to his neck in dirt and danger, received a letter from home of a nasty, nagging and unpleasant character.

It was the fair limit—more than human nature, in circumstances so horrible could stand.

Back went an answer which, after asking that he might never again receive such an epistle, ended with this naive and delightful request:

"For God's sake, let me enjoy this 'ere war in peace."



Paul F. Boller

I would buy me a perfect Island
Home,
Sweet set in a southern sea,
And there I would build a Paradise,
For the heart of my Love and me.
I would plant me a perfect garden
there,
The one that my dream soul
knows,
And the years would flow as the
petals grow,
That flame to a perfect rose.
I would build me a perfect temple
there,
A shrine where my Christ might
dwell.
And then you would wake to behold
your soul
Damned deep in a perfect Hell.
—Studdert Kennedy.

If you know a better prayer for what we all need, internal peace, even if there must be external tumult, I should be glad to know of it.

Let me enjoy this 'ere war in peace. Life still is, and always will be, a war for most of us, but the Father of Jesus Christ can give the Peace that passeth all understanding with which we may carry on even happily. It is through, not from, trouble that we need to be saved. From *Some of My Religion* by H. R. L. Sheppard; Harper and Brothers.

GOD IS STILL IN HIS WORLD

Last summer a group of us sat on the lawn in the deanery of Canterbury Cathedral. We were discussing this very thing—the box into which materialism has thrust us. Religious men seem like lost seamen, shipwrecked upon an island. The last of the food

is being nortioned out, when a gun is heard—*rescue is at hand*. Someone is hunting for them. God is still in his world. In the beginning and in the end—GOD.

That is the word of religion—and if we give it up, we are hopelessly lost.

From *The Twentieth Century Quarterly*; article by John R. Ewers; The Christian Century Press.

THE NEED OF MORAL PASSION

There are various influences abroad in the land which tend to rob us of this priceless quality of moral passion. One of them is routine. The makeshift of society, business, politics, gradually blunts the edge of our social conscience. Little by little we conform to existing standards and cease to become the champions of higher and better ideals. Examples are to be found all about us of people equipped in every other way yet really of little use to society because they have lost this indispensable quality of moral passion. Thus, the *New York Times* wrote of a certain United States senator that he was strong, patient, clear sighted, but that he never had had a genuine enthusiasm for a principle vitally believed. Or, the *London Spectator* once remarked of a certain English statesman that he was a model of blameless mediocrity. Or, a student once said of his teacher that his was a monotonous personality. Then people were "good people" in the ordinary connotation of that phrase, but they were also good for nothing. They belonged to the category of those who are "faultily faultless, icily regular, splendidly null."

The real call of the Cross is the highest venture of living in a world not yet realized. The demand today is for the fighting saint. For every sinner as bold as Satan there should be a saint as audacious as the Son of God. From *Religion and Life* by Raymond Calkins; Harner & Brothers.

THE QUEST FOR GOD

What is the romance of Columbus crossing the Atlantic in his crazy little caravel seeking a waterway to India, or the quest of the Golden Fleece, or the armies of the crusaders seeking to retrieve the tomb of Christ from the infidel, as compared with the quest of a congregation for God? Intangible, you say. Yes, as intangible as a rainbow. But a rainbow is no less real because it cannot be used as a clothes-line. There are only two fundamental realities in the universe, a man's soul and his God. And when a man sets forth to find God, there is in that quest romance of a high order. From *The Feast of Quails* by Howard J. Childley; Fleming H. Revell Company.

HAPPY AS THE WOODCOCK

Make it known to your Saviour that you are doing what you hear him say to you. Chase the gloom. The male woodcock is not ashamed to own his mate. During the spring season he repeats his strutting before his mate, says, "beenh!", loses himself in circles in the skies, and with music in his wings and sweet chirping, descends to his mate. Be never ashamed to tell Jesus he is yours. You can be as happy as the woodcock. From *Say Thou Art Mine* by Paul Y. Livingstone. Fleming H. Revell Company.

Need of the German Church

By Elizabeth Lohmann*

THE greatest reformer of the modern era, Martin Luther, visioned Christianity as a fleeting, racing cloud, changing its position at will. Today's conditions in the church convince all thoughtful persons of the correctness of that view. We find that the renaissance of Christianity, in a perplexed and complex world, depends upon its versatility. Obviously, they will be disappointed who judge Christianity only by intellectual forms. Equally disappointed will those be who demand of Christianity a key to social and material comforts. Life is not enjoyment, lent, beauty and duty. Christianity is not a question of intelligence, but it will be understood by faithful obedience and experience. It is a question of will, a purification of the heart, a quickening of the soul. It does not aim at earthly welfare and happiness, but at the development and perfecting of our own selves, our personality, our character. Like a mirror, it reveals to the person his true and real image, his deficiencies and faults. It does not minimize man's duties and responsibilities; it sets before him his high destiny and precious divine promises. True, the moral conduct of those who bear the name of Christ is not always consistent with his high ideals, with his lofty doctrine; their shortcomings too often are contradictory to their professed faith. This disparity is, no doubt, the principal reason why Christianity has always been and will always be under attack.

At the heart and center of Christian doctrine is the Sacrament of the Lord's Supper. By this commemorial meal, this farewell gift, which permits the disciple to commune with the Founder, to the renewing and strengthening of

his mind and spirit, faith is rooted and grounded in him.

The Church invites its members to make public confession of sin before this sacred meal, and thus to receive the forgiveness contained in the promise of the Master. As the worshiper thereupon leaves the sanctuary the representative of the church admonishes him saying: "Go, and sin no more"; yet, on the other hand, he avows that there is not possible a sinless life on earth. Is not the remission of sins taken too easily? And as to ethics, are they not relaxed and weakened in this way, instead of being stimulated and affirmed?

Of the first three evangelists, it is only St. Matthew who first mentions the remission of sins as connected with the holy meal. Even St. Paul, relating the Lord's Supper to the Corinthians omits this addition. It was to his disciples that the resurrected Redeemer entrusted the remission of sins. (John 25:23) "Whosoever sins ye remit, they are remitted unto them, and whosoever sins ye retain, they are retained."

We understand that the Lord conceded special spiritual functions to those who had followed him during his stay and wanderings on earth. He indeed promises them seats of honor in heaven and the right to judge in the regeneration. (Matthew 19:28) And Jesus said unto them, "Verily I say unto you that ye which have followed me, in the regeneration, when the Son of Man shall sit in the throne of his glory, you also shall sit upon twelve thrones, judging the twelve tribes of Israel."

The Catholic Church sees in the Pope the successor and spiritual son of St. Peter. This, however, Protestants cannot concede. But we do ask, "how did the church come to the conclusion that the special right of remitting sins can

(Turn to page 350)

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Layman Puts Crusade Up to Preachers

Here is a layman who is pleased with his church. Yet he believes that religion needs a new morale which can be purchased only through some great crusade. He doesn't specify what the crusade should be. That is left to the reader. We shall be glad to have your comments.

YES, that is just the idea in a nutshell. The church has lots of man and woman power, lots of good intentions, lots of ideas, lots of intelligent leaders. Yet, where is it going? I am lucky enough to have the opportunity of fellowship in a church that seems to have every advantage. It has a physical plant that is new, spacious, unburdened by any debt and is a place whose very beauty and worshipful atmosphere makes attendance a pleasure and an inspiration. The Sunday morning service leaves little to be desired. The music is what thousands of pastors dream and wish for. Yet with all this the sermon is the real climax. It is surprising how a man can nourish week after week to give such nourishing and palatable food for thought. The church is a hive of reasonably efficient typical suburban church activities, for which the women are chiefly responsible. There is support for missionaries abroad. There is support for social work in the underprivileged section of the city and many other charity activities. The entire benevolent budget, however, is but a small fraction of what it could be. However, church charities by no means cover the benevolent work of the members. A thousand and one good causes find their support in our membership but outside church channels.

With such a church home I suppose, Mr. Preacher, you would think that I ought to be thoroughly content to enjoy my advantages and to try to pass a few of them on to others. Why

should I say we need a crusade? Well, in the first place with all its inspiration and its building up of the desire to serve mankind, about the most important thing that the church seems to be agreed on and is consequently doing reasonably well in quality though meagerly in quantity is the relief of personal suffering whether it be from poverty, illness or old age. Charity is a fine tangible thing that the church is doing. The church has done such a good selling job on the need for charity that government is now gradually taking over a great share of the burden. It is taking it over clumsily to be sure but none the less surely. That does not mean that the church should get out of charity although you might think that the church had that idea in mind if you examine its record of financial contributions to charity that shows a declining rate during the last three years although business has shown a steady improvement during the same period. The great Christian principle of charity, of sharing the benefits of life should never be surrendered by the church. The very clumsiness of the government in handling a portion of the burden should spur Christian determination to do charitable work so well that it will continue to set standards of excellence that will constantly challenge governmental emulation.

But the ambulance is not the symbol of progress. I am happy to be affiliated with a group that does care for the unfortunate but I am more anxious to do something equally tangible that

will make for human progress, that will spread more generally the benefits of life and that will reduce the need for the ambulance. Probably you are thinking,—what has all of this to do with a crusade? I will admit that I am a bit awkward and slow in getting around to the point and that if my preacher did not get his ideas across in better shape I would not be so enthusiastic about him. What I want to express is that there is a lot of pent up energy in many of us to do something definite, something tangible to improve matters that seem so muddled. So many of us have a bewildered, baffled feeling in the face of our present problems. Apparently it needs more than industry and good intentions to solve them. We hear and believe that the world needs more of Christ to get it out of its morass of war and hatred and social injustice. We know also that fire is a good source of heat and in the old days when everybody had his own furnace or stove to care for we all knew pretty well how to get a good fire going to produce the desired results. It takes fire to get heat with oil, too, but it also takes some complicated machinery along with it to get satisfactory results, and if anything goes wrong with the oil burner it means to most of us that we have to call in someone who knows more about it than we do.

It seems that our civilization is something like that. It has gotten complicated. We still have plenty of fuel in the confused urge in so many of us to make a Christian contribution to human progress and that fuel is just as necessary as ever but the machinery through which it must be used baffles us with its intricacy, yet we would not go back to the simpler old, but less luxurious days.

Now what can be done about this feeling of bafflement and confusion? It certainly needs an antidote and isn't a crusade the logical answer? Perhaps crusade is not just the right word because it carries with it some unfavorable connotations as well as favorable, but I can't bring to mind another word that so includes the idea of a great group of earnest altruistic people devoted to some clear cut, tangible, concrete purpose on the importance of which they are in hearty agreement.

Concrete Program Needed

Let us go back to those great religious movements in the Middle Ages that we naturally think of first when the word crusade is mentioned. Whatever we today may think of the world value of Christian control of Palestine there is no doubt but that such was the great ideal of the great mass of Christians of that day. They were will-

Book Club of the Bronx Clergy

By H. L. La Flamme

OF THE 138 Protestant clergy in the Borough of the Bronx, New York City, some 75 belong to co-operative societies. Half this number are able to meet regularly in the monthly gathering of the Clergy Association. Within this group five have formed a book club. Each member pays an initial fee of \$2.50 and orders the book of his choice. This is bought at a discount and sent to the member ordering it. After reading it he notifies the secretary that he is ready to place the book in circulation. The secretary then notifies the other members of the club. On receiving replies from those who wish the reading of the book the secretary makes out a list in the order of application, enters the name and address of the owner at the foot of the list. This is pasted in the book and it sets out on its rounds finally returning to the owner. Each member is responsible for getting the book to the next on the list without cost to him. The time allowed for the reading of each book is two weeks. Second

readings are arranged by writing the name at the foot of the list.

The incidental expenses of the club are paid for out of the difference between the cost of the book and the two and a half dollar fee paid. The expenses are nominal. The new members joining from time to time will provide all that is needed. A second call for new members has just gone out to seventy-five ministers.

If twenty-five of them are willing to pay a dollar each all the publications of the Oxford Conference will be purchased and put in circulation among the members.

The first three members have already placed the following books at the disposal of all the others: *Europe Today* by Sherwood Eddy, *It Occurred to Me* by Muriel Lester, *The Readers Bible* by C. A. McAlpine, *The Fool Hath Said* by Beverly Nichols, *The Social Manifesto of Jesus* by McNeill Poteat, *We Jews* by George E. Sokolsky and *What Christ Means to Me* by Robert E. Speer.

ing to back it up with their property and many of them with their lives. We see that a crusade is not an organized effort for the general good. The church is probably that and rightly so, but a crusade focuses on some one tangible objective. It can live within or grow from the church and give expression to that will and power for good that the church should generate.

Not only is a crusade definite and concrete and deals with some need that is thought to be of major importance but it represents the ideal of vastly more than a mere majority of the group out of which it grows. A crusade that starts from within the church is not likely to go far if even a sizable minority of the church is unfriendly or even apathetic to it. Another characteristic of a crusade seems to be the romance that attaches to it. Perhaps today we might call such a factor its publicity value. There is something about it that gives a thrill, that makes us like to read and talk about it.

But of all the factors that characterize a crusade there is none more important than widespread participation. We like a crusade that we can not only approve and support with our contributions but we like something of which we are a part. We like to feel that part of the results are due to what we have actually done.

Coming down from the Middle Ages

to more modern times we recognize crusade-like qualities in the Missionary Movement, in which the great objective of the church seemed to be to snatch heathen souls from an eternity of pain. The relationship of the weakening of the Missionary Movement to a change in theology is an interesting study but a bit afield from our present purpose. Other causes with crusade-like aspects were the Anti-slavery and the Prohibition movements. Perhaps Prohibition failed because not a sufficient majority of the church were agreed that it was wise.

A more recent crusade, the good effects of which are still with us, was the crusade originated in the Catholic Church for clean motion pictures. Is it not likely that its success was due to the closeness with which it fitted to the pattern that crusade success seems to take? In the first place it had a clear cut, definite, tangible objective,—the taking out of movies the elements that lowered moral standards. Such a move appealed to the conscience of nearly everyone in the church. It had a united organization back of it. It was a subject that had excellent publicity value. It was a cause in which everyone could personally participate and feel that his participation got results. He could support the movement not only by his contributions but he could refuse to attend the pic-

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tures that did not come up to the standards that had been set up.

But there was one element that limited even this excellent crusade.

While well nigh universal in its appeal the cleansing of the movies is not the greatest need in modern life. Suppose the church could take some greater need and do as much for it as was done for the movies. That is what I mean when I say the church needs a great crusade that will fan to flame man's best emotions in a great and good cause that has a united conscience back of it, that is definite, that is absorbing and that permits us all to participate with a feeling that our contribution is worth while and effective. Is there a cause that could meet such requirements? I think there is. In fact I think there probably are several. I would be most interested in opinions on this subject, particularly in answer to the following questions.

1. Eliminating for the moment the main objective of a great crusade, what effect do you think it would have on the vitality of the church itself?

2. Do you agree that any crusade before being launched should be carefully analysed to see if it possessed the major essentials or characteristics for a successful crusade?

3. How would you like to change the specifications described in this article?

4. Have you in mind a crusade that you think would meet your own specifications?

5. Would you be interested in reviewing the causes that others present as subjects for a crusade?

You can address your correspondence to the editor of this publication.

DRY HOTELS

Many of our readers have very definite ideas regarding the sale of liquor. When traveling, they prefer "dry" hotels. We are compiling a list of such hotels which will be published from time to time to aid them. The publication of this list is not a commendation of any of the hotel services with the exception of this one thing: intoxicating liquors are not sold.

In New York

Cardinal, 242 East End Avenue
Chalfonte, 200 West 70th Street
Commander, 240 West 73rd Street
Espmanade, 305 West End Avenue
Franconia, 20 West 72nd Street
Iroquois, 49 West 44th Street
Marcy, 720 West End Avenue
Salisbury, 57th Street
Windermer, 666 West End Avenue

In Philadelphia

Normandie
Robert Morris
Hamilton Court

In Syracuse, New York

Mizpah

In Johnstown, Pennsylvania

Capital

In Philipsburg, Pennsylvania

Philips

In Washington, D. C.

New Ebbitt, 10th and H Streets
Grafton, 1139 Connecticut Avenue

In Rock Island, Illinois

The Coma

In Clearfield, Pennsylvania

Dimeling

In Ligonier, Pennsylvania

Fort Ligonier

In Eagles Mere, Pennsylvania

Crestwood Inn

We would appreciate help from our readers to enlarge this list. It should be of especial value during the summer months when touring is in order.

German Church

(From page 347)

and must be assigned to any minister of the church? Is it not the place and the office of the clergy to pray that God be merciful and remit the sins of faithful and sincere believers? Is it not to him, and to him alone that this right belongs? Does not our church require a re-orientation of doctrine, so that she may truly become once more, the church of the great Reformer, whose vision beheld the church blessing mankind as a mobile thing of natural beauty, answering the call of God in ever new and changing form?"

As the unfolding bud blossoms into the full beauty of the rose, so the unfolding petals of spiritual thought blossom into the full understanding of God.—Gertrude S. Dauriac.

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- ☐ Mimeograph
- ☐ Money Raising Leadership
- ☐ Money Raising Plans
- ☐ Moving Picture Camera
- ☐ Moving Picture Machine
- ☐ Multigraph
- ☐ Office Furniture
- ☐ Office Files
- ☐ Organ Blower

- ☐ Organ
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- ☐ Pew Phones
- ☐ Piano
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• THEY SAY •

MINISTER, WIFE AND SECRETARY

I read the article in the January issue of *Church Management* entitled *Minister, Wife and Secretary*. For some reason I have the feeling that I just must answer that article. Perhaps you can pass along something that I may say to help the writer of the letter.

The writer of the letter desired to warn the wives of other ministers, I felt that it was not the wives who need the warning but the ministers themselves. May I speak for the Ministers' Wives?

First of all let me say that the life of a minister's wife is a lonely one. This is true for the following reasons:

1. She must not have intimate friends within the congregation.

2. Her husband is a busy man with little time to give to her or the family.

3. Because of her position she can never be a real part of any group within the church. They can never seem to forget that she is the minister's wife. In order to be happy in such a situation a woman must: love and trust her husband very much and feel a part of his work and dreams.

Now let us look at Mr. X (as I shall call him) and his wife.

In the first charge named, everything seemed to go along smoothly. Mrs. X seems to have been happy and contented. She did not resent the presence of the secretary. She felt a part of her husband's work and dreams.

In the second degree, over a period of time, Mr. X began to depend more and more upon his secretary. He gradually shut his wife out. This was a very natural thing. The secretary by virtue of her position needed to know many things and because she was acquainted with the situations, he talked things over with her and not his wife. If, as a child, you were ever sent out of the room while the grown-ups talked and planned, you can appreciate somewhat the feeling of the wife who is shut out. Mr. X's wife was hurt. He had taken something from her and given it to another. The people of the congregation do not help in a situation of this kind. Sometimes they make it very embarrassing by remarks meant to tease or even sometimes in an unkindly way. Doubt seems to follow in the wake of being hurt. Then the whole situation grows like a snowball. Remarks which in years past meant nothing are given meaning. Actions are interpreted by a person who has been hurt and so has lost some of the trust of former years. It was thus that Mrs. X was turned into a jealous wife and that Mr. X was placed in the situation which faces him today.

However, the situation is not hopeless as Mr. X seems to think, unless he wishes it to remain that way. I would suggest that he try some of the following procedures:

1. Think over the events which have occurred in the time which has elapsed

since he came to his new charge. Try to see things as his wife has seen them. He, too, has been hurt and so he has not taken into consideration Mrs. X's side of the story. He has dismissed everything as the workings of the mind of a jealous woman instead of looking for the real cause.

2. He should sit down and write out all the things which he admires in his wife. He should think about the years spent in the other charge and try to see why they were happy then.

3. He should try to regain his wife's confidence and make her feel that she is a part of his life, work and dreams.

4. He should get another secretary as soon as possible. He should choose one who will be interested in the position as a position and treat her in a very business-like way. As she will be new to the job she will not be in a position to act as an adviser. His impersonal manner will soon assure Mrs. X.

5. He should remember that it takes a long time to rebuild anything. It will take time, patience and a lot of prayer to rebuild what has been destroyed.

I said it was a warning to ministers. It takes so little to keep most ministers' wives happy. For they knew what kind of a life they would have to live before they married. They married because they loved the man. They will be content and happy as long as that man makes them feel that he loves and needs them. This man forgot to take a little time out of the twenty-four busy hours to keep his wife happy. He did not realize that he was responsible to a large degree for the kind of wife she became. The minister's wife carries a heavy load and it is not fair to expect her to do all of the fanning necessary to keep the flame of love and confidence burning. Because his business permeates his whole life and that of his family, the minister and his wife must live a shared life if they are to be happy. If the minister is to help others he must think through the business of making a life.

It is my prayer that Mr. X may be able to readjust his life so that he and his wife may again gain that inner peace that is needed by those who would do service to others.

Mabel S. Kimberlin,
Brooklyn, New York.

NEW ORGANS FOR OLD

Editor, *Church Management*:

January 7, 1937.

A few years ago a preacher wrote a short article for your paper in which he told how he had improved the quality of his music by a "power blower" which was a converted blacksmith blower. I was not able to locate the article so went to work on my own. The result is that I have found a practical method to put new life into reed organs. My blower is an old vacuum sweeper.

First I bought an old organ for \$2 at a sale and then I started out to see



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what made it "tick." When I had found that it worked on a vacuum principle the task was simple, but the difficulty that most men had found when attempting to makeshift such a blower was that the tube or pipe used to connect with the blower would crack or wear off the wood about the hole in the "wind box" and then a new hole had to be made.

The connection is the only point that I claim as my own is right here. Three simple little gagets that were picked up at the hardware store solved the problem of cracking and cost me 23 cents.

I bought a discarded gas tank hose which had connections on both ends and then a second-hand vacuum cleaner for \$3.50 and the deed was done. Not only was my concert a success but the thing works and with a little smoothing up can be adapted to organs with any number of stops. The one I worked it out on had 12, but it worked so well the official board let me cut a hole in the back of the 21 stop Sunday school organ and now we have real music and the young piano trained girls are not afraid to try out the organ for Sunday school and I hope that we have solved a very trying problem, found in every small church where only one piano can be afforded, that of having music in each department.

Nearly all the country homes here have old organs that play and work just as well as when they were new and with this new labor-saving device and volume intensifier each department of my school can now have a musical instrument, and my morning worship is made richer by organ music.

It is my sincere hope that by constant effort we can bring back in a large degree the popularity of organ music, and I hope that some firm will take it upon their hearts to make a blower that is small enough and cheap enough so that every little cross roads church can afford organ music for part of its worship services.

If any brother pastor would like full directions for building such a blower just mail 20 cents and a returned stamped envelope and he may have the directions I followed myself and that will work.

R. W. Blanchard,
Ashley, Indiana.

PHONE CAMPAIGN WORKED

Editor, *Church Management*:

In the last issue of *Church Management* I saw the story told by a pastor who had personally called the members of his church by telephone to invite them to a special service. As the story came to me just before the first Sunday of the new year, it occurred to me to try the plan myself. So I started in.

I personally called every one of our families that had a telephone, explaining that I was phoning to each home on that list from A to Z and giving this special invitation to be present on the first Sunday of the new year. Absentees were thus not singled out and I did actually call the old standbys just like every one else. Some of them said it was very pleasant to be invited to church for no one had invited them for a long time, my organist for example.

I awaited Sunday with considerable uncertainty, fearing that the thing would be a flop. As a matter of fact we had the largest congregation we had had since last Easter. It fairly surprised the people themselves. It really worked with a grand success.

It is something that can be done only occasionally as it would lose its effectiveness if done weekly. It took more time than can usually be given. In my case the best part of three days was used in telephoning. But it was worth it. Not only was the attendance increased, but I made some contacts through the phone calls that were helpful, secured information that I had not yet had, and perhaps left the impres-

sion that the minister himself was enough interested to make this personal call. I am sure it would not have been as effective had the work been delegated to a telephone committee.

I think too that the enterprise gave a real stimulus to some people who have dropped out of the habit of going to church though I cannot be quite sure of this yet.

Raymond M. Shipman,
Des Moines, Iowa.

TOO UNDENOMINATIONAL

Editor, *Church Management*:

Your magazine is entirely too undenominational to meet any of my Lutheran needs. I thank you for the copy sent to me and I wish you every success in gaining subscribers among the vast number of the clergy who are not so convinced of their beliefs as we Lutherans are.

Walter F. Frey,
Albany, New York.

MINISTERS' WEEK AT THE CHICAGO THEOLOGICAL SEMINARY

The Seventh Annual Ministers' Week at the Chicago Theological Seminary drew an attendance of 235, of whom 137 were Congregationalists and 45 Presbyterians. In all, 14 denominations and 18 states were represented. Most of the members, of course, came from the Midwest.

Outstanding were the Alden-Tuthill Lectures, delivered by Dean Willard L. Sperry of Harvard Divinity School, on "The Public Prayers of the Church." The crowds for Dr. Sperry's lectures were so large that the auditorium of the Oriental Institute at the University of Chicago could not hold them, and they were transferred to the University Church of the Disciples. Public Issues Forums were addressed by Prof. Paul Douglas on "The Labor Crisis," Dr. Walter H. C. Laves on "The International Outlook," and Dr. Paul Hutchinson on "Christianity and Empire." During the morning sessions, short courses were given by members of the faculty.

Dr. Douglas Horton addressed a general session on "The Church of Tomorrow" and Prof. Kincheloe on "What Cities Do to Churches and What Churches Do for Cities." Other features of the week's program included round table luncheons on Missions (Dr. Wynn C. Fairfield), Social Action (Prof. Arthur E. Holt), Oxford-Edinburgh Conferences (President Albert W. Palmer, Prof. S. C. Kincheloe and Dr. W. E. Garrison); Bond Chapel addresses by Dean Shirley J. Case, Dr. Henry Nelson Wieman and Prof. Edward E. Aubrey; a Puppet Drama, "Joan of Arc," presented by the Marionette Theater of Martin and Olga Stevens; three brief student addresses; the presentation of Prof. Fred Eastman's new one-act play, "The Examination," by the Seminary Players; and a closing address by President Palmer at the Farewell Luncheon held at International House.

A ghostly sheet of old newspaper joined me and leaped along beside me, bounding loose-jointed like a dancing clown.—J. S. Erskine.

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Editorials

(From page 295)

Step by Step into War

STEP by step the United States is taking the orthodox steps which will lead it into war. No one wants it; no one knows what nation we are planning to fight; but we are going through the legislative and psychological motions which prepare a nation.

For months statements from the President and the White House have been preparing the public mind for war. We are told that this nation cannot hope to keep out of any great struggle if that is to come. It is inferred, again and again, that war looms closer. Mrs. Roosevelt whose utterances, many times, are prophetic of the attitude of the President has dropped her campaigning for peace long enough to state that some things are more desirable than peace. "America must draw away from its peace at any price principle," she says. Such a statement usually appears at a certain stage as the platform for war is being builded up.

The great naval program which is being proposed is a definite contribution toward war preparation. The program is being proposed on the ground that it is essential for national security. In other words it is preparation for war, if war should come. Perhaps one of the real reasons is the need of stimulating business in the country. Thus expenditure of government money should be as effective a pump to a lazy business as an equal amount put into road or river projects. But while roads and bridges and other improvements add to the happiness of the nation a great navy adds only to its national security.

The next step logically would be a governmental tolerance to industry to engage in the manufacture of the products for war to sell to the belligerent nations. There is considerable trade now in the United States in war industries. While the government officially frowns on such a program there can be no doubt that it knows just what is being done and the amount of the trade.* Manufacturers are unable to deceive our government in this

respect. But the mass of people still have sufficient of their post world-war psychology to frown upon the munitions and war equipment business as a whole. As soon as this is broken down, as it undoubtedly will be, and war business considered a moral and legitimate thing, we will have taken one more step toward the conflict.

We are being told that European nations have been able to recover from their economic distress through the manufacture of war munitions. Business recession is serious with us. People who are suffering for lack of income very readily endorse the philosophy that if a nation is foolish enough to fight we might as well make the profits as the other fellow. It has yet to be demonstrated that any nation can sell munitions to fighting countries without, itself, being eventually drawn in the conflict to protect its own rights.

It seems to us that the moral consciousness of the sin of war is growing more dim each day. Those who a few years ago said with conviction that they could never endorse war are slowly being won to the position that while war is bad some things are worse. We are told that we want peace but it must be peace with honor.

War psychology is a terrible thing. Slowly it moves upon us. It is like an octopus reaching out to get all within its range. Inch by inch it advances breaking down opposition and seeking favor. Its arguments now are economic prosperity; next it will be national honor; it will probably in the end wave the banner of sacrificial death for one's country.

The four horsemen will ride again.

*The following report of the increase of trade with Japan from the year 1936 into the year 1937 is taken from an address of the Hon. Byron N. Scott of North Carolina which is printed in the Congressional Record. It is first-hand evidence of how the United States is profiting through the war in China.

Exports	January- Oct., 1936 quantity	January- Oct., 1937. quantity
Crude oil	8,574,559	12,520,994
Gasoline	706,163	844,189
Kerosene	do	180,368
Lubricating oil	243,498	361,928
Gas and fuel oil	6,968,865	9,013,131
Wood pulp	143,921	176,722
Iron and steel scrap, including tin scrap	998,134	1,871,644
Wire rods	28,825,597	63,089,491
Tin plate and terneplate	33,480,203	79,633,089
Steel sheets, black	1,678,703	29,741,432
Copper, refined	71,811,677	111,592,512
Copper, old and scrap	3,456,066	10,789,429

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while He opened
us the scripture
Luke 24: 32.

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